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ILLINOIS: THE CRADLE OF CHRISTIANITY AND CIVILIZATION IN MID-AMERICA

*A Documentary History**

I. DISCOVERY AND EXPLORATION

How long the red man roamed over the prairies and paddled up and down the rivers of Illinois, and in what numbers he dwelt here before white men came are matters of conjecture and speculation. In various parts of Illinois and other states in the central part of North America, mounds of greater or less dimensions exist, in the bowels of which are found the skeletons of human beings and articles of a handicraft which some ethnologists pronounce of Indian origin, but possibly of a race or races still more remote from the period of authentic history than that which was found here by the first white visitors.¹

Authentic history for this region began when in 1673 Father James Marquette, S. J.,² and Louis Joliet³ with the assistance of three French Canadians paddled in canoes down the Mississippi River as far as the Arkansas, retraced their route to the mouth of the Illinois River and then rowed up that river and its branches or tributaries and the Chicago River to Lake Michigan.

* Beginning with this the first issue of the new year, 1927, we will publish serially a comprehensive documentary history of the Illinois Country. The story has never before been told in its entirety and we think readers will be interested in this accurate narration supported by unquestionable documents and authorities.

¹ The origin of the mounds is still a subject of discussion and disagreement.

² Born at Laon, France, June 10, 1673; entered the Jesuit Order at Nancy, Oct. 8, 1654; arrived at Quebec, Sept. 20, 1666; missionary in Canada, Michigan, Wisconsin and Illinois until his death, May 18, 1675.

³ Born at Quebec, Sept. 21, 1645, died in Canada in May, 1700. Attended Jesuit school in Quebec, and received minor orders in 1662. Made many explorations of discovery.

Though this voyage had long been the dream of Father Marquette, it was begun by direction of the government. In an introduction to Marquette's journals written by Father Claude Dablon,⁴ the superior of the missions at the time of Father Marquette's voyages, Father Dablon says:

EVENTS LEADING UP TO THE VOYAGE OF DISCOVERY

The Father had long premeditated this undertaking, influenced by a most ardent desire to extend the Kingdom of Jesus Christ, and to make Him known and adored by all peoples of that country. He saw himself, as it were, at the door of these new nations when, as early as the year 1670 he was laboring in the Mission at the point of St. Esprit, at the extremity of Lake Superior, among the Ottawas; he even saw occasionally various persons belonging to these new peoples, from whom he obtained all the information that he could. This induced him to make several efforts to commence this undertaking, but in vain; and he even lost all hope of succeeding therein, when God brought about for him the following opportunity.

In the year 1673, Monsieur The Count De Frontenac, our Governor, and Monsieur Talon, then our intendant, recognizing the importance of this discovery, —either that they might seek a passage from here to the sea of China, by the river that discharges into the Vermillion of California Sea; or because they desired to verify what has for some time been said concerning the two Kingdoms of Theguaio and Quiuira, which border on Canada, and in which numerous gold mines are reported to exist,—these gentlemen, I say, appointed at the same time for this undertaking Sieur Jolyet, whom they considered very fit for so great an enterprise, and they were well pleased that Father Marquette should be of the party.

They were not mistaken in the choice that they made of Sieur Jolyet, for he is a young man, born in this country, who possesses all the qualifications that could be desired for such an undertaking. He has experience and knows the languages spoken in the country of the Outaouacs, where he has passed several years. He possesses tact and prudence, which are the chief qualities necessary for the success of a voyage as dangerous as it is difficult. Finally, he has the courage to dread nothing where everything is to be feared. Consequently, he has fulfilled all the expectations entertained of him; and if, after having passed through a thousand dangers, he had not unfortunately been wrecked in the very harbor, his canoe having upset below Sault St. Louys, near Montreal,—where he lost both his men and his papers, and whence he escaped only by a sort of miracle,—nothing would have been left to be desired in the success of his voyage.”⁵

THE EARLIEST HISTORICAL DOCUMENTS

The earliest historical documents relating to Illinois are the records which Father Marquette made of this voyage of discovery, and

⁴ See Father Dablon's letter in *Jesuit Relations*, Vol. LIX.

⁵ *Jesuit Relations*, Thwaites, Vol. LIX, pp. 87-89.

our history, indeed, the history of the interior of America begins with Father Marquette's relation.⁶

In his relation Father Marquette tells us that it was on the Feast of the Immaculate Conception of the Blessed Virgin (December 8, 1672) that:

"Monsieur Jolliet arrived with orders from Monsieur the Count de Frontenac our governor and Monsieur Talon our intendent to accomplish this discovery with me."⁷

and that it was

"On the 17th, day of May 1673 we started from the Mission of St. Ignace at Michillimackinac where I then was."⁸

"I placed our voyage under the protection of the Blessed Virgin Immaculate, promising her that if she granted us the favor of discovering the great river, I would give it the name of the Conception, and that I would also make the first mission that I should establish among those new places bear the same name. This I have actually done among the Illinois."⁹

REPORT OF THE JOURNEY

The description of the country through which they passed and of the natives they saw on their journey is most interesting. From Michillimackinac they rowed south on Green Bay to the mouth of the Fox River, entering that river they continued southwesterly to its source. They then left the water carrying their canoes and supplies to the head waters of the Wisconsin River, when they again embarked, now upon the Wisconsin, and "safely entered the Mississippi on the 17th of June with a joy that I cannot express."¹⁰

At last the great river that had been the subject of interested speculation for many years amongst the French Canadians who came in contact with the various tribes of Indians had been seen by white men, and Father Marquette exclaims: "Here we are then on this so renowned river."

The journey down the Mississippi as detailed by Father Marquette was most romantic, and will be read with interest by each succeeding generation of men.

⁶ These are reports of the two journeys made into the Illinois Country by Father Marquette, sent to his religious superior and published with an English translation *Jesuit Relations*, Vol. LIX.

⁷ Marquette's Journal, *Jesuit Relations*, Thwaites, Vol. LIX, pp. 89-91.

⁸ *Ibid.* p. 91.

⁹ *Ibid.* 93.

INTO THE UNKNOWN

The most important incident of the journey to that time occurred on the 25th of June when as Father Marquette states:

"We perceived on the water's edge some tracks of men and a narrow and somewhat beaten path leading to a fine prairie . . . we therefore left our two canoes under the guard of our people, strictly charging them not to allow themselves to be surprised, after which Monsieur Jolliet and I undertook this investigation—a rather hazardous one for two men who exposed themselves alone to the mercy of a barbarous and unknown people."¹⁰

Further investigation disclosed a village on the bank of a river, and two others on a hill distant about half a league from the first. After heartily commending themselves to God and imploring His aid, they discovered themselves to the Indian villagers by shouting. Seeing them, the Indians after consultation, deputed four old men to go and speak to them. Approaching, the Indians offered their pipes as a token of peace. "These pipes," says Marquette, "for smoking tobacco, are called in this country calumets." At another point in his letter Father Marquette tells us of the calumet.

THE CALUMET OR PEACE PIPE

"There is nothing more mysterious or more respected among them. Less honor is paid to the crowns and sceptres of the kings than savages bestow upon this. It seems to be the God of peace and war, the arbiter of life and of death. It has but to be carried upon ones person and displayed, to enable one to walk safely in the midst of enemies—who, in the hottest of the fight, lay down their arms when it is shown . . . there is a calumet for peace and one for war, which are distinguished solely by the color of the feathers which they are adorned. Red is a sign of war. They also use it to put an end to their disputes; to strengthen their alliances and to speak to strangers. It is fashioned from a red stone, polished like marble and bored in such a manner that one end serves as a receptacle for the tobacco, while the other fits into the stem; this is a stick two feet long, as thick as an ordinary cane and bored through the middle. It is ornamented with the heads and necks of various birds whose plumage is very beautiful. To these also add large feathers—red, green and other colors where-with the whole is adorned. They have a great regard for it because they look upon it as the calumet of the sun; and in fact they offer it to the latter (the sun) to smoke when they wish to obtain a calm or rain or fine weather."¹¹

After offering the calumet, they invited Marquette and Joliet to their village where the chief welcomed them in the flowery language of the forest.

¹⁰ *Ibid.* p. 107.

¹¹ *Ibid.* p. 115.

¹² *Ibid.* pp. 129-131.

“How beautiful the sun is O Frenchman when thou comest to visit us. all our villages await thee and thou shalt enter all our cabins in peace.”

And after being feasted the chief again addressed them:

“I thank thee, Black Gown and thee, Frenchman, for having taken so much trouble to come to visit us. Never has the earth been so beautiful, nor the sun so bright as today; never has our river been so calm or so clear of rocks, which your canoes have removed in passing; never has our tobacco tasted so good or our corn appeared so fine as we now see them.”¹²

HIAWATHA'S WELCOME

Longfellow has immortalized this visit of Marquette's to the Indian village, which investigators think was located near what is now the city of Des Moines, Iowa, in his Hiawatha:

“It was neither goose nor diver,
Neither pelican nor heron,
O'er the water floating, flying,
Through the shining mist of morning,
But a birch canoe with paddles,
Rising, sinking on the water,
Dripping, flashing in the sunshine;
And within it came a people
From the distant land of Wabun,
From the farthest realms of morning
Came the Black-Robe chief, the Prophet,
He the Priest of Prayer, the Pale-face,
With his guides and his companions.
And the noble Hiawatha,
With his hands aloft extended,
Held aloft in sign of welcome,
Waited, full of exultation,
Till the birch canoe with paddles
Grated on the shining pebbles,
Stranded on the sandy margin,
Till the Black-Robe chief, the Pale-face,
With the cross upon his bosom,
Landed on the sandy margin.
Then the joyous Hiawatha
Cried aloud and spake in this wise:
“Beautiful is the sun, O strangers,
When you come so far to see us!
All our town in peace awaits you,
All our doors stand open for you;;
You shall enter all our wigwams,
For the heart's right hand we give you.

¹² *Ibid.* p. 121.

“Never beamed the earth so gayly,
Never shone the sun so brightly,
As to-day they shine and blossom
When you come so far to see us!
Never was our lake so tranquil,
Nor so free from rocks and sand bars;
For your birch canoe in passing
Has removed both rock and sand-bar.
“Never before had our tobacco
Such a sweet and pleasant flavor,
Never the broad leaves of our cornfields
Were so beautiful to look on,
As they seem to us this morning,
When you come so far to see us!”

And the Black-Robe chief made answer,
Stammered in his speech a little,
Speaking words yet unfamiliar:
“Peace be with you, Hiawatha,
Peace be with you, and your people,
Peace of prayer, and peace of pardon,
Peace of Christ, and joy of Mary!”
Then the generous Hiawatha
Led the strangers to his wigwam,
Seated them on skins of bison,
Seated them on skins of ermine,
And the careful, old Nokomis
Brought them food in bowls of basswood,
Water brought in birchne dippers,
And the calumet, the peace-pipe,
Filled and lighted for their smoking.
All the old men of the village,
All the warriors of the nation,
All the Jossakeeds, the prophets,
The magicians, the Wabenos,
And the medicine-men, the Hedas,
Came to bid the strangers welcome;;
“It is well,” they said, “O brothers,
That you come so far to see us!”
In a circle round the doorway,
With their pipes they sat in silence,
Waiting to behold the strangers,
Waiting to receive their message;
Till the Black-Robe chief, the Pale-face,
From the wigwam came to greet them,
Stammering in his speech a little,
Speaking words yet unfamiliar;;
“It is well,” they said, “O brother,
That you came so far to see us!”
Then the Black-Robe chief, the prophet,
Told his message to the people,

Told the purpose of his mission,
Told them of the Virgin Mary,
And her blessed Son, the Savior,
How in distant lands and ages
He had lived on earth as we do;
How he fasted, prayed, and labored;
How the Jews, the tribe accursed,
Mocked him, scourged him, crucified him;
How he rose from where they laid him,
Walked again with his disciples,
And ascended into heaven.
And the chiefs made answer, saying:
"We have listened to your mesage,
We have heard your words of wisdom,
We will think on what you tell us.
It is well for us, O brothers,
That you come so far to see us!"
Then they rose up and departed
Each one homeward to his wigwam,
To the young men and the women
Told the story of the strangers
Whom the Master of Life had sent them
From the shining land of Wabun."

Taking leave of their Indian hosts, and loaded down with presents, the most precious of which was an elaborately decorated calumet, Marquette and Joliet again entered their canoes and paddled on down the Mississippi. The explorer's comment as he made this early voyage tracing the boundary of our state is most interesting:

VIEWING ILLINOIS

"We take leave of our Illinois at the end of June, about three o'clock in the afternoon. We embark in the sight of all the people, who admire our little canoe for they have never seen any like them.

We descended, following the current of the river called Pekitanoui which discharges into the Mississippi, flowing from the Northeast. I shall have something important to say about it when I shall have related all that I observed along this river.

FRUITS AND VEGETABLES

While passing near the rather high rocks that line the river, I noticed a simple plant which seemed to me very extraordinary. The root is like small turnips fastened together by little filaments, which taste like carrots. From the root springs a leaf as wide as one's hand, and half as thick, with spots. From the middle of this leaf spring other leaves resembling the scones used for candles in our halls; and each leaf bears five or six yellow flowers shaped like little bells.

We found quantities of mulberries, as large as those of France, and a small fruit which we at first took for olives, but which tasted like oranges, and another fruit as large as a hen's egg. We cut it in halves, and two divisions appeared, in each of which eight to ten fruits were encased; these are shaped like almonds, and are very good when ripe. Nevertheless, the tree that bears them has a very bad odor, and its leaves resemble those of the walnut-tree. In these prairies there is also a fruit similar to hazelnuts, but more delicate; the leaves are very large, and grow from a stalk at the end of which is a head similar to that of a sunflower, in which all its nuts are regularly arranged. These are very good, both cooked and raw.¹⁴

THE PIASA OR THUNDER BIRD

While skirting some rocks, which by their height and length inspired awe, we saw upon one of them two painted monsters which at first made us afraid, and upon which the boldest savages dare not long rest their eyes. They are as large as a calf; they have horns on their heads like those of deer, a horrible look, red eyes, a beard like a tigress, a face somewhat like a man's, a body covered with scales, and so long a tail that it winds around the body, passing above the head and going back between the legs, ending in a fish's tail. Green, red, and black are the three colors composing the picture. Moreover, these two monsters are so well painted that we cannot believe that any savage is their author; for good painters in France would find it difficult to paint so well and besides, they are so high up on the rock that it is difficult to reach that place conveniently to paint them. Here is approximately the shape of these monsters as we have faithfully copied it. (Father Marquette made a rough sketch on the margin of his letter.)

While conversing about these monsters, sailing quietly in clear and calm water, we heard the noise of a rapid, into which we were about to run. I have seen nothing more dreadful. An accumulation of large and entire trees, branches and floating islands was issuing from the mouth of the river Pekitanoui, with such impetuosity that we could not without great danger risk passing through it. So great was the agitation that the water was very muddy and could not become clear.

THE MISSOURI RIVER

Pekitanoui is a river of considerable size, coming from the northwest from a great distance, and it discharges into the Mississippi. There are many villages along this river, and I hope by its means to discover the Vermillion or California Sea.

Let us resume our route, after escaping as best as we could from the dangerous rapid caused by the obstruction which I have mentioned.

THE WABASH (OHIO) RIVER

After proceeding about twenty leagues straight to the south and a little less to the southeast, we found ourselves at a river called Ouaboukigou; the mouth

¹⁴ *Ibid.*

¹⁵ *Ibid.*

of which is at the 36th degree of latitude. Before reaching it, we passed by a place that is dreaded by the savages, because they believe that a manitou is there, that is to say, a demon that devours travellers, and the savages who wished to divert us from our undertaking warned us against it. This is the demon: there is a small cove surrounded by rocks twenty feet high, into which the whole current of the river rushes, and being checked by an island near by, the current is compelled to pass through a narrow channel. This is not done without a violent struggle between all these waters, which force one another back, or without a great din which inspires terror in the savages who fear everything. But this did not prevent us from passing and arriving at Waboukigou."¹⁶

The narrative of this journey is a very distinct picture of the Mississippi River and the adjoining lands of Iowa, Missouri and a part of Arkansas on the other side; and when the narrator arrives at that point in the description of the return journey where the canoes are pushed into the Illinois River, the interest in the narrative is, if possible, heightened.

UP THE ILLINOIS RIVER

It was on the 17th of July that the discoverers began retracing their steps from the Arkansas, and it must have been somewhere in the neighborhood of August 10th that they entered the Illinois River. At the very first entrance into the state, a fine tribute is called forth from Father Marquette:

"We have seen nothing like this river that we enter" says he, "as regards its fertility of soil, its prairies and woods; its cattle, elk, deer, wildcats, bustards, swans, ducks, parroquets and even beaver. There are many small lakes and rivers. That on which we sailed is wide, deep and still for 65 leagues."¹⁷

The first stop which Father Marquette records was at the Indian village of the Peoria tribe of the Illinois nation of Indians near what is now the city of Peoria. Here Father Marquette preached the Gospel for the first time on Illinois soil, and for three days continued to instruct the savages. Here too, for the first time was a Christian ceremony performed within the boundaries of what is now Illinois.

"While we were embarking" says Father Marquette, "a dying child was brought to me at the water's edge and I baptized it shortly before it died, through an admirable act of Providence for the salvation of that innocent soul."¹⁸

It may be confidently believed that the soul of this little savage became a shining light in the heavens for the inspiration of every one

¹⁶ *Ibid.*

¹⁷ *Ibid.* p. 161.

¹⁸ *Ibid.* p. 163.

of God's messengers and ministers thereafter devoting himself to His service in Illinois.

LA VANTUM, THE VILLAGE OF THE KASKASKIAS

Gratified and consoled by his visit to the Peorias, and the opportunity to release a precious soul from thralldom, Father Marquette and his companions pushed on up the Illinois, and shortly thereafter arrived at the village of the Kaskaskia Indians, another tribe of the Illinois nation, consisting of seventy cabins.¹⁹ "They received us very well," said Marquette, "and obliged me to promise that I would return to instruct them." This promise Marquette faithfully fulfilled as detailed in the next chapter.

From his village "one of the chiefs of the nation, with his young men, escorted us to the Lake of the Illinois," (Lake Michigan) says Father Marquette, "whence at last at the end of September we reached the Bay Despuants (Green Bay) from which we had started at the beginning of June."

This significant reflection, added to the absorbing narrative, gives the key to Father Marquette's endeavors. "Had this voyage," says he, "resulted in the salvation of even one soul, I would consider all my troubles well rewarded, and I have reason to presume that such is the case."²⁰ His assurance resulted from the fortuitous baptism at Peoria of the dying Indian child.

JOLIET'S REPORT OF THE VOYAGE

As has been stated, Joliet's report and the charts were lost, but Father Dablon has given us some very interesting information as to what the report contained. Referring to the countries discovered, Father Dablon says Joliet's report contained the following observations:

"At first, when we were told of these treeless lands, I imagined that it was a country ravaged by fire, where the soil was so poor that it could produce nothing. But we have certainly observed the contrary; and no better soil can be found, either for corn, for vines, or for any other fruit whatever.

THE SITE OF CHICAGO

"The river which we named for Saint Louis, which rises near the lower end of the lake of the Illinois, (Illinois River) seemed to me the most beautiful, and most suitable for settlement. The place at which we entered the lake (mouth

¹⁹ *Ibid.*

²⁰ *Ibid.*

of Chicago River) is a harbor very convenient for receiving vessels and sheltering them from the wind. The river (Illinois River) is wide and deep, abounding in catfish and sturgeon. Game is abundant there; oxen, cows, stags, does, and turkeys are found there in greater numbers than elsewhere. For a distance of eighty leagues, I did not pass a quarter of an hour without seeing some.

THE PRAIRIES OF ILLINOIS

“There are prairies three, six, ten, and twenty leagues in length, and three in width, surrounded by forests of the same extent; beyond these, the prairies begin again, so that there is as much of one sort of land as of the other. Sometimes we saw the grass very short, and, at other times, five or six feet high; hemp, which grows naturally there, reaches a height of eight feet.

AGRICULTURAL ADVANTAGES

“A settler would not there spend ten years in cutting down and burning the trees; on the very day of his arrival, he could put his plow into the ground. And, if he had no oxen from France, he could use those of this country, or even the animals possessed by the Western Savages, on which they ride, as we do on horses.

“After sowing grain of all kinds, he might devote himself especially to planting the vine, and grafting fruit trees; to dressing ox-hides, wherewith to make shoes; and with the wool of these oxen he could make cloth, much finer than most of that which we bring from France. Thus he would easily find in the country his food and clothing, and nothing would be wanting except salt; but, he could make provision for it, it would not be difficult to remedy that inconvenience.”²¹

Having been fully advised of the journey of discovery, Father Dablon makes several observations and suggestions relating to its significance:

“While waiting for the journal of that voyage,” says Father Dablon, “we may make the following remarks regarding the utility of this discovery.”

A FRUITFUL FIELD FOR THE GOSPEL

The first is, that it opens up to us a great field for the preaching of the Faith, and gives us entrance to very numerous peoples, who are very docile, and well disposed to receive it; for they manifested a great desire to obtain the Father as soon as possible, and received with much respect the first words of life which he announced to them. The altogether diverse languages of these tribes do not frighten our missionaries; some of them already know and make themselves under-

²¹ *Ibid.* Vol. LVIII. pp. 105-108.

²² *Ibid.* pp. 105-108.

stood in that of the Illinois, the first savages who are encountered (upon the river). It is among them that Father Marquette will begin to establish the Kingdom of Jesus Christ.

THE VASTNESS OF THE NEWLY-DISCOVERED TERRITORY

The second remark concerns the terminus of this discovery. The Father and *Sieur Jolliet* have no doubt that it is toward the Gulf of Mexico—that is, Florida. For eastward there can only be Virginia, the sea-coast of which is, at most, at 34 degrees of latitude; while they went as low as 33, and still had not come within fifty leagues of the sea, to the west. Likewise, it cannot be the Vermilion Sea, because their route, which was nearly always towards the south, took them away from that sea. There remains therefore only Florida, which is midway between both; and it is certainly most probable that the river, which geographers trace, and call *Saint Esprit*, is the Mississippi, on which our French navigated.

THE IMPORTANCE OF THE DISCOVERY

The third remark is that, as it would have been highly desirable that the terminus of that discovery should prove to be the Vermilion Sea,—which would have given at the same time access to the Sea of Japan and of China,—so, also, we must not despair of succeeding in that other discovery of the western sea by means of the Mississippi. For, ascending to the northwest by the river which empties into it at the 38th degree, as we have said, perhaps one would reach some lake, which will discharge its waters toward the west. It is this that we seek, and it is all the more to be desired, because all these countries abound in lakes and are intersected by rivers, which offer wonderful communications between these countries, as the reader may judge.

ADVANTAGEOUS ROUTES OF TRAVEL—A CANAL SUGGESTED

The fourth remark concerns a very great and important advantage, which perhaps will hardly be believed. It is that we could go with facility to Florida in a bark, and by very easy navigation. It would only be necessary to make a canal by cutting through but half a league of prairie, to pass from the foot of the lake of the Illinois to the River *Saint Louis*. Here is the route that would be followed: The bark would be built on Lake Erie, which is near Lake Ontario; it would easily pass from Lake Erie to Lake Huron, whence it would enter Lake Illinois. At the end of that lake the canal or excavation of which I have spoken would be made, to gain a passage

into the River Saint Louis, which falls into the Mississippi. The bark, when there, would easily sail to the Gulf of Mexico. Fort Catarokouy, which Monsieur de Frontenac has had built on Lake Ontario, would greatly promote that undertaking; for it would facilitate communication between Quebec and Lake Erie, from which that fort is not very distant. And even, were it not for a waterfall separating Lake Erie from Lake Ontario, a bark built at Catarokouy could go to Florida by the routes that I have just mentioned.

The fifth remark refers to the great advantages that would accrue from the establishment of new colonies, in countries so beautiful and upon lands so fertile. Let us see what the Sieur Joliet says of them, for this is his project.²²

(To Be Continued)

JOSEPH J. THOMPSON, LL. D.

Chicago, Illinois.

THE JOURNEY OF THE BISHOP OF WALLA WALLA

In 1847 a party of Canadian missionaries headed by the Right Rev. A. M. A. Blanchet, Bishop of Walla Walla and brother of Archbishop Blanchet of Oregon City, journeyed over the Oregon Trail to their future field of apostolic labor in the Far West. A journal of this trip, from the pen of Bishop Blanchet, appeared in the Canadian periodical, *Rapport sur les Missions du Diocese de Quebec*, Mars, 1851, No. 9, pp. 1.28. This valuable contribution to the literature of the Oregon Trail is here presented for the first time in an English dress, the translation having been prepared for the ILLINOIS CATHOLIC HISTORICAL REVIEW by Mr. Raphael N. Hamilton, S.J., of St. Louis University. Interest in the great historic Western highway of other days is perennial and the narrative which follows will be found second to none of the published first-hand accounts in graphic portrayal of the romance and adventure inseparable from its history.

The Report of the Missions of the Diocese of Quebec, published in 1849, stated that Mgr. A. M. A. Blanchet, having left Montreal March 4 on the way to his diocese of Walla Walla, had safely terminated his trip with the commencement of October of the same year. We are pleased to be able to reproduce several successive letters from the missionary prelate, which will furnish some interesting details of his journey. The first commences with Mgr. Blanchet at Pittsburgh, Pa., which city stands on the site of Fort Duquesne, near which, in 1754, the Canadian troops, aided by Indian allies, defeated the Anglo-American army under the command of General Braddock.

LETTER 1

“St. Pierre de Waskapom
January 10, 1850

“My dear friend: April 3 [1847]. We had been away from Montreal for twelve days and had come 260 leagues. The cost for rent of wagons had been 31 dollars a person.

“Early in the morning we betook ourselves to the episcopal palace, where Mgr. O'Connor received us most cordially. We were obliged to lodge with him all the time we remained in his episcopal city. His kindness, his regard and his thoughtfulness were well suited to make the days seem short which we spent at his palace. Oregon, however, was yet far distant.

“Pittsburgh is situated at the confluence of the Alleghany and Monongahela, almost like Quebec with regard to the St. Lawrence and River St. Charles. The mingled waters of the two streams take the name of the Ohio. Dwelling in Pittsburgh is rather unpleasant because of the smoke. This is caused by the use of coal as exclusive fuel for both factories and private homes.

“Mgr. O'Connor took me to see the German Church served by the Redemptorists. Also, with him, I went through the hospital of the Sisters of Charity, which is kept as neat as any of our institutions of the same sort in Canada. The Cathedral, of brick, had formerly a good location, but some years ago the City Corporation graded the streets, leaving it so high above the level that it must

be demolished. Nevertheless the corporation seems not inclined to give any indemnity.

"I was kept at Pittsburgh longer than I wished. Capt. Lemay had the kindness to hunt up a steamer for our trip to St. Louis, Missouri. To this purpose we have engaged the *Pioneer* at the moderate rate of eight dollars a person. I say 'moderate rate' because there are not fewer than four hundred leagues between Pittsburgh and St. Louis by way of the Ohio river. The captain, despite his fair promise of departure on Tuesday, did not take to the river before Thursday.

"April 8. Thursday. We said goodbye to the pious and hospitable Bishop and set sail on the Ohio. This river flows tranquilly between two chains of hills, and affords one new panorama after another. Its shores are dotted with innumerable towns and the soil of the fields appears fertile. But, to be frank, it winds about too much to please a pilgrim missionary, especially one on his way to Oregon.

"April 10. At nine o'clock we were at Cincinnati, 475 miles from Pittsburgh. I called on Mgr. Purell. He has an episcopal residence and a beautiful Cathedral. I found out later that he had contracted a considerable debt in building these.

"He took it upon himself to go with me to the Sisters of N. D. and the Jesuits. Rev. Father Elet, who is the president of the College, tells me that Father De Smet will not return to Oregon. He has to establish missions East of the Rocky Mountains.

"April 11. (Quasimodo.) We were at Louisville (615 miles from Pittsburgh). Mgr. Flaget, patriarch of the Bishop of the Baltimore ecclesiastical province, received us most cordially, so also did his coadjutor, Mgr. Chabrat, who is administrator of the diocese. I assisted at vespers and gave Benediction of the Blessed Sacrament. I was really hurt not to see any choir-boys for the ceremonies.

"Mgr. Chabrat is one of three missionaries who have labored in Kentucky for thirty-nine years. His eyes are very weak and he intends to go and ask the Holy See for the privilege of resigning.¹ The Bishop of Louisville and the other American bishops whom I have met seem convinced that they should not intrust their seminaries to Religious if they are to form a secular clergy. Naturally the Fathers win the affection of their students and the latter are drawn to enter the order.

"Toward evening we resume our journey. The Americans with whom we have mingled are courteous and thoughtful. But in general they have a habit which is not exactly to my taste. It is that whenever they sit down near a convenient prop of any sort they invariably put their feet upon it at the same level with their heads.

"On board the steamer were two Indians. One passed himself off as chief of five nations. He was returning, he said, from Washington, where he had sold their lands to the Government. We found out later that they were two ordinary lazy tramps who travel in disguise to make a living off their hosts.

"April 14. At 7 a. m. we were at Cairo, a town made up of a hotel and a few houses scattered here and there. We have a trip of less than two hundred miles on the Mississippi before we come to St. Louis. About 3 o'clock we passed Cape Girardeau, where there is a church, convent, and college.

¹Mgr. Chabrat did finally resign and was replaced by Mgr. M. Spalding, at present Bishop of Bardstown. Mgr. Flaget, almost 90 years old, died in Jan., 1850.

"April 15.¹ Like the Ohio, the Mississippi is thickly sown with islands, but it does not wind so much. As we ascended, we came on perpendicular cliffs of stone, but the banks are usually low between Cairo and St. Louis.

"Finally at 6 o'clock we put foot on shore at St. Louis. My next will tell you what took place from the time of my arrival in St. Louis until my departure for Kansas Landing. Your devoted servant,

"THE BISHOP OF WALLA WALLA."

LETTER 2

"St. Pierre de Waskapom,
January 12, 1850.

"Dear friend: Mgr. Kenrick, Bishop of St. Louis (now Archbishop), was determined to have the merit of caring for me and my priests. When I accepted his hospitality I thought we should be only a few days in St. Louis, otherwise I would have begged him not to go to the trouble. At his residence I found Mgr. Barron, Bishop of Eucarpia *in partibus infidelium*, Vicar Apostolic of Upper and Lower Guinea on the West Coast of Africa. He had lived there a year and a half. Of seven missionaries who had come to the Vicariate Apostolic with him six had died shortly after their arrival. As for the prelate, feeble health had forced him to resign.

"Twenty-four days have passed since we said farewell to Montreal. I was badly mistaken in my calculation with regard to the time at which I should be in St. Louis. I am behind, for I find that some emigrants are already to depart. At St. Louis, I had expected to find persons capable of giving me instructions about the trip over prairies and mountains as well as about everything which I should have to buy. St. Louis, however, is not the point of departure. Hence I have been here several days without making any progress in my affairs.

"Finally, April 22, Mr. Brouillet set out on horseback to buy the necessary animals. He intended to go by land as far as Kansas Landing. A workman was preparing our wagons, while Messrs. Lamoureux and Blanchard, Canadian merchants, undertook to secure provisions, etc., etc.

"When I got to St. Louis I was no longer thinking of Rev. Father Ricard nor of his companions, for I supposed that when they got to Havre, they had received the order to delay, which the Archbishop of Oregon City had sent, and had taken passage on the ship, which was to transport His Grace and his suite. I was so completely under this impression that I did not send to New York a letter of directions which I had written Father Ricard from Montreal. It asked him to send two of his companions to Montreal. What was my surprise, then, the morning of the sixteenth to see Father Ricard in the Bishop's house. He reported the happy arrival of all his band! Immediately I began to worry for I couldn't see how I could take so large a number of persons with me. Here I was with fourteen travelling companions! To send some of them to Montreal would be throwing money away; and what would be the chance of their returning later on? Everything taken into consideration it seemed best to me to leave no one behind; hence arrangements were made. The Jesuits became hosts of the Oblates.

"My prolonged stay in St. Louis afforded an opportunity to become acquainted with its religious establishments. I was able to visit the Sisters of Charity, who take care of the insane and infirm of both sexes; the Madams of the Sacred Heart, whose institution I was pleased to see; and finally the Sisters of the Visitation, where I said Mass and found some thirty novices.

"The services at the Cathedral are carried out in an edifying manner. At 9 o'clock, Mass, followed by an instruction, is said for the French. High Mass is chanted, at ten, accompanied by French songs and music. Vespers are chanted regularly. Something, however, is wanting as no one is there for the ceremonies. The whole choir consists of five or six choir-boys.

"The third Sunday after Easter, I went to St. Joseph's, a chapel built by a German Congregation and served by the Jesuit Fathers. There I confirmed sixty persons. Afterwards I assisted at the Mass in the parish church, where I confirmed seventy-four. This church, under the invocation of St. Francis Xavier, is next to the Jesuits' College, and cared for by them.

"The population of St. Louis, which in 1820 was but 4,598; in 1830, 6,802; in 1840, 24,580; increased in 1847 to 48,000. The Catholics are in the majority; nevertheless priests take off their cassocks whenever they go abroad.

"Since leaving Pittsburgh the weather has been very agreeable, but at St. Louis the heat was a bit oppressive. Nevertheless, we didn't sigh for the climate of Montreal as much as we did over the distance which separated us from Walla Walla. We longed for the moment of departure. A certain Mr. Murphy had made ready three wagons, two of which were for baggage, and cost eighty dollars a piece. The third, lighter and intended for passengers, cost seventy-five. The tents and provisions were ready. Our expenditures already amounted to \$1,000 and we had still to pay a good round sum for the animals. The money which I had brought would not suffice. I was forced to get a letter of exchange for the greater part of the funds which I had left in the hands of my procurator at Montreal. I was dreaming, when I counted on this to get things started at Walla Walla. Providence would have to provide there; in it I placed my confidence.

"The steamboat *Tamerlane* should take us to Kansas for eight dollars; baggage extra at the rate of 36 cents per hundred pounds. Well, including the wagons, everything weighed 8,150 pounds.

"April 17. Everything being ready, we said our 'good-byes' to their Lordships and Bishops of St. Louis and Eucarpia and embarked at 9 a. m.; but it was only to waste the day at the dock, for it was 8 p. m. when we finally cast off. Shortly after we were steaming up the Missouri.

"This river is most irregular and changeable in its course. Each year the channel shifts. Where it formerly was, one sees green trees today. At this season the water was very low. Here and there one might see stumps and whole trunks of trees in mid stream. Frequently the boat went aground on a sand bank, but we got it off easily. Only once were two captains needed to get out of the difficulty.

"As on the Ohio we saw numerous towns, among others St. Charles, forty miles by river from St. Louis; and one hundred and seventy-five miles off, Jefferson City, the State Capital, a growing town of little importance. Further up are Providence and Glasgow. In this last place and near it are several Catholic families. Without ever seeing a priest, they become indifferent, ashamed of their faith and finish by losing it entirely. Would that this were the only place where the absence of priests brought about these sad results! Travelling missionaries such as we have in Canada could overcome this sore evil; but they haven't the money in many dioceses and probably not the missionaries either.

"May 1. After a four days' trip during which we had covered about 381 miles, we came to Kansas. This town, just coming into existence, numbers eight houses, some of which are not yet finished. At Kansas and in the neighborhood there are one hundred and eighty Catholics, almost all Canadians. They have a frame chapel a mile from town. Rev. Mr. Donelly is their resident pastor and visits several neighboring missions. Mrs. Chouteau, a widow, and a good fervent Catholic, seems to be the soul of this colony. We lodged at a hotel kept by a fanatical Methodist; however, his conduct toward us was entirely satisfactory.

"May 2. Sunday. Having made up the sleep lost on the trip we had services in the chapel. Father Ricard sang the Mass and gave an instruction. The vespers were chanted as never before in this part of the country. How happy these poor people were to have us with them. Their missionary is full of zeal, but he doesn't speak French very well, which keeps many of them away from Confession. I had Father Ricard give them a mission, which almost all attended.

"May 4. Since Mr. Brouillet had not come, I began to worry. He came at last on May 4. Although he had gone to great pains, he had been far from having the success which he had hoped for in St. Louis. He had found only eight yoke of oxen, two cows and three horses. Moreovert, several of the oxen were not very good. Hence, we had to buy three yokes right away and two more during our subsequent trip, that is to say a few days after our departure.

"May 7. We went over to Westport, about four miles from Kansas. There we had to make our last travelling preparations while waiting for Mr. Wiggins, to whom I was introduced at St. Louis as a man capable of being of service to us.

"I am etc. etc.

"THE BISHOP OF WALLA WALLA."

LETTER 3

"St. Pierre, Jan. 13, 1849.

"Dear friend: Packing the wagons at Kansas and going to Westport were sadly disagreeable undertakings. Our hired men were absolutely inexperienced in driving teams of six or eight oxen hitched to the same wagon. They were all novices at the job, and what made matters worse was that some of our animals had never felt a collar before. Early the eighth our belongings were stowed away in the wagons, and we waited for our travelling companion, Mr. Wiggins, at Westport. This individual was returning to California whence he had come the preceding year. We thought to travel together at least to Fort Hall. He was to have been accompanied by a man who knew perfectly the route over which we had to go. Unfortunately this guide did not show up.

"About three or four o'clock we were ready to leave Westport. Wiggins took the lead to show us the route. A Spaniard, who was an old hand at the job, drove his oxen with marvelous skill. As for us, we couldn't budge! They shouted and beat the poor animals again and again . . . not a sign of moving. They unhitched them, putting the leaders near the wagon . . . it made no difference. When they did move it was to jerk to the side of the road and go for the open. Finally an American, touched with compassion, took the whip and got the oxen started. To make our luck worse there are some bad places on the road which we were taking and our animals either would not or could not cross them. We hitched four or five pair of oxen to one wagon. It was useless! Another Yankee took pity on us and easily drove our teams over the seemingly

impassible place. He well earned 'four bits';² because without him we should have been obliged to spend the night in the middle of a woods only a few hundred yards from Westport. After three hours' work we had gone about a half a league (1½ miles); but we were on a good road with level prairies stretching away before us. When sun set, we were ready to camp.

"Our friend (Wiggins) had waited for a while, but he got tired and went on ahead. Since we could find no wood where we were, necessity made us march on. A new difficulty! Two roads presented themselves! Which should we take? We took the one to the right, which led us into a bad gully where we stopped because of the darkness. The animals were set loose on the prairie. After a light supper I named guards for the night and lay down on my blanket about ten o'clock. I slept well till midnight, but then came restlessness and worry, which I was unable to overcome. I could count no more on wiggins. I did not know the road . . . a thousand other tormenting suggestions assailed me. Hope in God's protection, over those who are called to do His work, was the only thing which kept my courage alive.

"May 9. At six o'clock Wiggins appeared. He said he had taken the wrong road and that he was going a mile ahead to spend the day. As it was Sunday, we wished to celebrate Mass. However, I gave the order to hitch up and follow our pretended guide. It was impossible! Our wagons got stuck in a mud-hole whence there was no hope of dragging them unless they were completely unpacked. Our friend didn't stop and we lost sight of him a second time. Next we had to go down some steep hills by a straight road through some woods. I took the lead to reconnoitre and went ahead several miles. On the return trip I discovered a wagon at some distance; also that we were but two miles from Westport; and that we should have taken the road which passes to the north of the Methodist Mission when we would have made the trip without trouble and in less than an hour. I set off toward the wagon accompanied by the person who gave me this information. Sure enough, I found Wiggins. Then I went back to lead the wagons to his camp. We did not rejoin him until about 3 o'clock, worn out and half dead. I need hardly tell you that I could not think of celebrating Mass.

"After a meal which served for both breakfast and dinner I set out with Mr. Brouillet for Kansas, telling my comrades to pray fervently. When I got there I realized that God was caring for us. Joseph Huneau was recommended to me as a clever fellow, experienced in driving oxen and a good guide. For one hundred dollars, a horse, saddle and gun he agreed to lead the caravan, taking full charge as far as Fort Hall.

"May 10. The following day we returned to the camping grounds, thanking God for the successful outcome of our trip to Kansas.

"I have neglected to say that it is useless to undertake the journey to Oregon without a number of horses. They are a necessity every morning, for rounding up the oxen which often scatter far apart. But for myself there was another good reason. Our party couldn't all ride in the wagons. I bought five horses and they were of the greatest service on our trip. The cost for oxen, cows, horses, harness, yokes, and collars went above eight hundred dollars. Unfortunately, a portion of all these items were useless when we got to Oregon. You see, my friend, how much it costs to travel across prairie and mountain with a company as numerous as mine! I am your devoted servant,

"THE BISHOP OF WALLA WALLA."

² A bit is fifteen cents.

LETTER 4

“St. Pierre, Jan. 14, 1850.

“Dear friend: I’m shivering as I take up my pen. The last two nights have been like those in Canada at this season. The cold is very sharp. My room, which is closed off from the rest of the house by hay mats and curtains, is not much of a protection from the cold and frost. Last year we had scarcely any snow and the cold was negligible. This winter it is entirely different. I fear very much that we shall lose some of our stock, because the poor beasts have for fodder only the grass which is covered by a foot and a half of snow and their only stable is the dome of heaven.

“Let us continue the story of our trip across the prairies.

“May 12. As I told you, after a day of travel and fatigue, we found ourselves only two or three miles from Westport, but at least it didn’t cost us anything to feed the cattle. You see we were on the prairie beyond the border of the State of Mississippi [*sic*]. Finally on the thirteenth we left the mission. We were joined by a young Mr. Grant, who was returning to his father, associated with the Hudsons Bay Company, and living at Fort Hall. We passed over vast prairies, which afforded abundant pasturage to the animals. Now and then we forded small streams; since wood was to be found in plenty along their banks, we took advantage of such places for our camping grounds.

“The fourteenth and fifteenth we crossed the Rock River, which one could make at a jump, and the Wakourousse [Wakarusa], ten rods wide.

“May 17. Five days after our departure we were at the Kansas River, having covered eighty-five miles.² Some half-breeds told us that on horseback one may easily make the trip from Westport in a day. This seems reasonable to me because with wagons one is forced to keep to the high ground to avoid bad places.

“May 18. Since the Kansas River was low, we crossed it without difficulty. We went into camp on Soldier River, a tributary to the Kansas. There I received the visit of Kakinga, chief of the Kansas Indians. After the hand shakes came the presents. Since this was the first visit of the kind, I was very liberal and gave him crackers, coffee, sugar, tobacco, medals, etc.

“May 20. We forded the Big Vermillion. The Americans of our party had elected Wiggins captain. They were so worried by the proximity of the savages that they mounted guard during the night.

“We were at Rock River when the organization of our company was completed. Some of the rules which were adopted were worse than ridiculous; e. g., every Indian was forbidden to enter camp or to follow the road which we were taking; if he refused to get out at once, we were supposed to fire at him. Being unable to subscribe to such rules, we left the company on the following day; but it was only to go a few miles, for we had the misfortune to break an axle. Hence, the vigil of Pentecost was made a day of rest. A wagon maker was found in a caravan which happened to camp near us, the mishap was taken care of and next day we were ready to go again.

“May 25. We came to Bonneville River, about ten rods wide. The banks are so steep that we had to hold back the wagons with ropes.

² I believe an ox pulling a load ordinarily goes two miles per hour, provided the roads are good. At least that was the calculation I used during the trip.

"May 26. For several days we had been in sight of Capt. McGowan's caravan. At his invitation we joined his party. We did it the more willingly since there might be danger in those parts to us travelling alone. After crossing Flet River we spent the night on the bank of the Big Blue. It is about fourteen miles from this river to where the St. Joseph trail strikes the Westport road, the one we had been following. The twenty-ninth we camped on the Big Sandy where we experienced a sudden downpour accompanied with thunder and lightning.

"May 30. We ate antelope meat for the first time. It is an animal resembling a deer in form but slightly smaller. We struck the Little Blue, which we had to follow for three days. It is twelve to seventeen rods wide and empties into the Kansas.

"May 31. As this day was the last of the month, Mass was said and there was general communion for the closing of the Month of Mary, which we celebrated in union with our brethren in Canada. Mr. Brouillet had to hunt up Dr. Fourgeau for one of our men who was sick. This doctor, a true gentleman, had left St. Louis, where he was highly thought of, to seek his fortune in California. Whenever we had need of his services, he was on hand.

"June 2. We left the Little Blue to strike out for the Nebraska or Platte River. It is customary before leaving the Little Blue to lay in a supply of axles and yokes because from there to Fort Laramie one doesn't find suitable wood from which to make them.

"June 3. La Fete Dieu [Corpus Christi] was celebrated under tents by the Holy Sacrifice and vespers. It was a day of rest for the pack animals. Moreover, advantage was taken of the opportunity to frame some rules for the security of the convoy. Six companies of ten men each were formed to keep guard; and it was expressly forbidden to shoot guns at night without grave necessity. Next Captain McGowan invited the Bishop and his clergy to come to the meeting to hear the unanimous declaration that they were exempted from guard mount *in consideration of their elevated rank, their influence and the service they were rendering by their example.* After suitable expressions of thanks we retired.

"June 4. At our first stop on the Platte we used buffalo chips to build the fire. When they are thoroughly dried by the sun, they give a very hot fire. It is the wood of the prairie and it was rather amusing to see our men running here and there to gather it.

"June 9. Rejoicings in the caravan. A young buffalo about a year old was killed. He was about as big as a three or four year old Canadian steer.

"June 10. We took the census. The individuals forming the personnel of the caravan numbered 172. This day we found a little board on the road on which were written the names of eight caravan leaders, who had passed since June 1. Captain McGowan's name was added.

"June 12. Since Kakinga's visit on Soldier River we had not seen a single savage. It was not so with a company which was behind us. We found out that two or three men, having gone to a distance while hunting, were met by some Pawnees who left them only their hats and boots. We came to the confluence of the two forks of the Platte. The fifteenth we crossed the South Fork, which we had kept to for several days. Its bottom is of quicksand, which, added to a rather strong current, made it difficult to ford. It took six yoke of oxen to drag over our heaviest wagon. The bed of the river might be eight or ten arpents in

width. In less than two hours all were on the left bank, which one follows for twenty-four miles before crossing the tongue of land which separates the South fork from the North one.

"June 17. About noon we came to Ash Cañon (Coulee des Frenes) two miles from the North branch of the Platte. The descent into this basin is so steep that at first glance it appears impassible for a wagon. Nevertheless after taking care to put drags on all the wagons, we came quickly and safely to the bottom of the hill.

"So far we had travelled for the most part through open prairie, which stretched away clean out of sight; we generally had good roads and found abundant pasturage for our animals. It wasn't to be so the rest of the trip.

"June 18. The road along the Platte had many drawbacks. The hubs sank several inches in quicksand, which tired the teams terribly. The nineteenth we passed Dry Creek, known as Woods Coulee [Coulé des Bois Counu] and the fork of the Lawrence. Near the latter is the Castle, a rocky knoll which, seen from the road, has the perfect appearance of a castle. One would say that it was about a mile off, although, as a matter of fact, it was almost two leagues (six miles) from our road.

"June 21. We left the 'Chimney' behind and camped at Scott's Bluff, where there is an excellent spring. Then we travelled over the most arid land we had yet seen.

"June 24. The great Canadian feast day (St. John the Baptist's) we dined at Morin's Point. By evening we were five miles from Fort Laramie.

"June 25. Every one dressed up, as is th custom of travellers when they come to a fort. At noon our tents were pitched on the right bank of Laramie River. We went to salute the 'bourgeois' of the fort, Messrs. Bourdeau and Montalon. The following day I said Mass in the fort. Several Indians were present.

"If we had been deprived of seeing Indians from the time we left Soldier River, we now got our fill of them, for the Sioux who were in the neighborhood of the fort didn't cease to come to see us during the whole time we spent in the place. There, too, I found myself in another predicament due to the desertion of three drivers. For in such a place it isn't easy to find men who want work. Fortunately Mr. Bourdeau came to my aid by procuring the services of one of his employees.

"Here is the result of my calculations about distances, according to the measurements which I have mentioned.

	<i>Miles</i>
From Westport to the place where one leaves the Little Blue.....	278
From the Little Blue to the Platte.....	18
Going up the Platte to the confluence of the two forks.....	109
From the confluence across to the South Fork.....	41
Along the left bank of the South fork.....	24
From the South Fork to the Ash Cañon.....	15
From Ash Cañon to Fort Laramie.....	130

"I am very cordially,

"THE BISHOP OF WALLA WALLA."

LETTER 5

“St. Pierre, January 15, 1849.

“Dear friend: In my last I spoke of the intense cold which we were experiencing. It has not diminished since. A good fire is needed to keep one warm. With such temperature the poor Indians must suffer in their lodges.

“Yesterday I experienced a great consolation. The chief of the Waskos (Indians of the Dalles) accompanied by several people of his camp, came to the afternoon services. He expressed the desire of being instructed. Until then we had been unable to get them to pay us a visit. Pray for their perseverance.

“I’ll take up the narrative of my journey.

“We had come about a third of the way which separated us from Walla Walla, but we had travelled only what was easiest both for the men and the beasts of burden. The latter were to waste away from lack of pasture and many among them were to leave their bones on the road. Thence to Fort Hall the country is very arid, water and woods are scarce, the road sandy and difficult.

“June 28. The twenty-eighth we left Fort Laramie. Before us rose Mount Laramie, whence flows the river of the same name.

“July 4. The Fourth of July couldn’t pass without some signs of rejoicing but since it fell on Sunday the celebration was postponed to the morrow. The day was given over to writing letters for it had been rumored that we would soon meet a party of people from Oregon bound for the East. Monday, early in the morning, several volleys of musketry were fired in honor of the anniversary of American independence. After dinner there were songs, music, speeches and then hurrahs till all voices were gone. During the day we met the party which we were expecting. It was composed of eight horsemen. They had left Oregon City on May 5 and had taken the southern route. They said it was in bad condition and longer by 150 miles than the one through the Dalles, Walla Walla, Grand Round, etc. They had met 750 wagons, almost all on their way to Oregon.

“July 6. After passing Deer River we were at the new crossing of the Platte. Some Mormons have put up a blacksmith shop there to mend wagons and a ferry to carry people over to the left bank. We were glad to pay a dollar a piece to get across, but several of our party preferred to cross eight miles farther up.

“July 7. While at the ferry we again met several travellers coming from Oregon, who told us that last Autumn a great number of emigrants on their way to California died of starvation while others survived only by eating human flesh.

“July 8. Finally we left the Platte, not to see it again, and the first river we were to meet was the Eau Sucree or Sweet Water, fifty miles away. At the Spring [la Fontaine] our caravan split up into three squads in order that the pack animals might find fodder more easily.

“July 10. Before camping on Sweet Water, we had passed Independence Rock. It is the first stone which we have seen since Westport. Numerous emigrants have carved their names on its sides. It is the first link of the Rocky Mountain chain.

“July 12. By calculating the distance we had travelled from Westport we found that we had passed by fifteen miles the halfway point between it and Walla Walla. We painted a cross with tar on a nearby boulder.

"July 13. We met some more people from Oregon who had left May 31. They brought news that the Indians don't wish to let the whites settle among them.

"July 16. After crossing the Sweet Water we camped for the last time on its shores. We found a Snake woman who was scarcely able to walk, living there. Her lodge was a few woven branches. The guide told us that she had been abandoned by her people because of her age, and that there she would wait until death paid its visit. However, she seemed determined to prolong her days as much as possible; and she took advantage of our camping near her, to eat heartily and put by a bit for the future.

"A fourth Oregon caravan told us that the 'racourci' or cutoff shortened the route by eighty miles; but that it was not worth while, because it cut through a stretch of forty or fifty miles where there was neither water nor grass and hence one would have to travel at least for twenty-four hours without stopping.

"In general the Oregonians whom we saw did not seem enchanted by their new country. Some of them complain that Indians steal their horses. Today we came upon a bit of snow.

"July 17. On our left, about six miles off, we had the peak called Table Mountain, and on the right Wind River Mountain. Several days before we could see the summit covered with snow. These mountains are on the watershed. The Sweet Water rises there and goes to the east to empty into the Platte, while the Green River directs its stream thence to the Pacific Ocean.

"The first river we had to cross was the Little Sandy which, united to the Big Sandy, swells the Green River. At length we were on the watershed and soon I was to be in my own home, that is to say in the country of Fort Hall, which was under my episcopal jurisdiction. The ice which we found each morning in our pails proved clearly enough that we had come to a level of high altitude. Although we had been in the Rocky Mountains ever since Independence Rock, we couldn't complain, because we always had them either to left or right. We travelled over an arid plain where from time to time deep gullies supplied water and grass. With the exception of the old woman near Sweet Water we had not met a single savage since our departure from Fort Laramie. From now on we had nothing to fear from their visits because we were on the territory of the Snakes, who are not hostile to the whites.

"July 18. We crossed a plateau where sage brush alone grew and made a march of twenty miles that we might camp on the Little Sandy.

"July 19. Leaving the 'Short Cut' on our left we took the old road which, though longer, is easier and more abundant in water and grass.

"July 20. We crossed the Big Sandy, a beautiful stream which is perhaps twenty-five or thirty rods wide. The twenty-first we were on the left bank of the Green River. There we found the California caravan, to which Dr. Fourgeau belonged. It had waited four days. Since they had not found a practicable ford, they had been forced to build a raft on which to carry the wagons over to the right bank.

"We were more fortunate for by going a little further down we crossed easily by simply raising the wagon boxes seven or eight inches. The twenty-second we were on the other side. At this place Green River is, I should say, a hundred rods wide. We followed it some time and then we fell upon Black Fork, which flows into the former through a bed some twenty rods wide. On the shore

of this river we gave solemn burial to Mr. Powell, twenty-six years old, baptized several weeks before by Mr. Brouillet.

"July 25. We arrived at Fort Bridger, which consists of two very plain buildings near which are a few lodges belonging to rangers, Canadians and Creoles. The fort is situated in the center of a fair and pretty extensive prairie, kept green by the waters of the Black Fork and several creeks. We were told that the Mormons in passing made themselves masters and took what they wanted, leaving in payment notes payable by the Federal Government.

"July 26. Being unable to secure what we desired we departed with haste to cross the First Muddy. We followed the Second Muddy for some time. It, as well as its sister, empties into the Black Fork.

"July 28. At 4 p. m. we were on the top of a mountain from which we saw to the west the beautiful Riviere a l'Ours, Bear River. From the time we set out we had not come upon so vast a view nor one so lovely. The heights were below us as we looked behind. We had travelled several hours before coming to the top of this mountain.

"July 29. We ate dinner on the bank of Bear River, near the most beautiful spring I have ever seen in my life. It rose with the gush of a mountain torrent and, was from fifteen to twenty feet wide.

"Bear River winds between two chains of mountains through a valley five to eight miles wide. Unfortunately there are only a few willows along its banks; if there were wood there it would be a suitable place for a mission. There are bustard and antelope to be had in great numbers. We had to follow the Bear three or four days; and it was an exceptionally beautiful trail.

"July 30. Ten miles from our camp a short road slid down into the one we were following. There we found some tents of rangers, who had come to trade with the settlers. They also hoped to meet a priest in order that they might have their children baptized.

"August 2. The morning of the second the mountains were white with snow; the temperature too dropped pretty low. We turned in for the night near Soda Springs. Many mineral springs are to be found along the banks of the Bear. A few miles further on we turned off on our left from the Bear, which took a southerly turn, and on the fourth we camped on the Port Neuf, a tributary of Snake River. There it was that I saw the Flatheads for the first time. This tribe is the first fruits of Christianity in the Rocky Mountains. The fifth we crossed the Port Neuf and climbed continuously for four hours, that we might make the summit of a divide from which we had to descend to the Ross Fork. Finally, after having travelled a road of loose sand all the seventh, we pitched our tents near Fort Hall toward sunset.

"Mr. Grant offered me hospitality; but since Fathers Ricard and Blanchet, who had gone ahead, were already at his house, I feared causing inconvenience and chose to sleep in my tent.

"It was exactly three months since we had left Kansas with our baggage train. For some time I had been quite sick and could not bear the smoked bacon. Hence, it was with pleasure that we received a few pounds of fresh beef which Mr. Grant sent us.

“Fort Hall, built of sun-baked brick, is oblong in shape. It is situated on a tributary fork of Snake River, in the center of a great prairie which furnishes plentiful pasture. The distance we had travelled, according to my measurements, was the following:

	<i>Miles</i>
From Westport to Fort Laramie.....	615
From Fort Laramie to Fort Bridger.....	379
From Fort Bridger to Fort Hall.....	188

“Thus we judged that in three months we had made 1182 miles, that is to say a little over thirteen miles a day. Seven hundred and ten wagons on their way to Oregon had passed Fort Hall before us. During the trip from Fort Bridger to Fort Hall we had lost several of our oxen. Three men had left us and our new workmen had been sick part of the time and yet every Sunday and feast day we had offered the holy sacrifice of the Mass and moreover we often found the means of celebrating it on week days. I beg, etc., etc.

“A. M. A., BISHOP OF WALLA WALLA.”

LETTER 6

“St. Pierre, January 16, 1849.

“Dear friend: Sometime before we came to Fort Hall, it was thought necessary for me to go ahead that I might secure lodging and provisions for the winter. This plan seemed quite right to me, but since it was necessary to make the trip on horseback, and I was sick, I feared greatly that I should be unable to get there. It is true that I had made three-quarters of the trip from Westport on horseback, but then we were going at a walk and when I was tired I got down and walked for some distance. But now it was necessary to go quickly and while keeping up with a caravan, to make twenty or thirty miles on the trot without interruption. However, I finally decided to go and make necessary arrangements.

“The caravan sent by Mr. Grant had to leave the fourteenth. The tenth of August my wagons got under way, Mr. Brouillet acting as guide. I took with me Mr. Rousseau, Father Ricard and Father Blanchet. The company let us have two horses at twelve dollars a piece and fifteen dollars were paid for fodder. From the tenth to the fourteenth of August Mr. Grant was our host. Nevertheless our stay at Fort Hall became tiresome because the heat during the day prevented us from studying or sleeping and to get any rest at night we had to sleep outdoors. Then the mosquitoes were importunate visitors and were not at all considerate of the trouble they caused our slumbers. It was with a sigh of relief that we left there.

“August 14. Since morning we have been by ourselves. The caravan is made up of seventeen persons and forty-three horses with as many saddle and pack animals. We left about 3:30 under the care of a guide named Raymond. After two hours' march we had gone eight miles along the Newport and there we spent the night. We had hoped to rest quietly; but in vain! All night long we had to fight a veritable army of mosquitoes, which prevented our sleeping a wink.

“August 15. Even today, the feast of the Assumption, we broke camp early and took the trail. Thus we had to travel on the right bank of the Snake as far as Fort Baise; we forded this stream about forty-six miles from Fort Hall, to take advantage of the fine pasturage.

“August 17. We ate dinner face to face with Bustard Mountain and made for the ‘Cedars,’ a most picturesque place.

“August 18. We had to go thirty miles before we found water. It was a fatiguing march in summer heat. Generally, we stop about midday to let the hottest part of the day go by.

“About a hundred miles from Fort Hall one meets with what might be called one of the beautiful horrors of Nature. Between volcanic rocks towering to the height of two hundred feet rushes the Snake River and hurls itself thence into a deep pit. This fall, more than a hundred feet in height, is not marked on any map which I have seen. We called it Canadian Falls, because it is known only to Canadians, who are in the service of the Hudsons Bay Company.

“August 19. We were at Malade or Big Wood River. The mountain which you see to the north of this river is called Camas Mountain, because on the prairies which stretch out from its base they find great quantities of the plant which bears this name. Camas is a bulbous herb much sought by the Indians, who eat it broiled over a fire. They also make a bread of it, which I found to be excellent and very nourishing.

“August 21. We cut across and next day passed Hot Springs. Its water has so high a temperature that one may not keep his hand in it for a minute without danger of scalding. We dismounted at Charlotte Fork and went into camp at White Horse Fork. The country we had traversed was very arid. Sage-brush is the only thing which grows there, but along the rivers and around the spring grass is very plentiful.

“August 23. We were on Boise River; the twenty-fifth at noon we arrived at Fort Boise. This fort, built of sun-baked brick, is on the right bank of Snake River at about three-quarters of a mile distance below the mouth of the Boise. Here we had some salmon to eat. It wasn’t very dear either. A salmon of sixteen to eighteen pounds cost us two rifle balls with their charge of powder.

“Along the Boise we met with country perfectly fit for cultivation. Unfortunately there is no wood there for building purposes. Willows and poplars are all one sees. Several times they planted vegetables around Fort Boise without having succeeded in raising any of them. The drought always killed them.

“August 27. We couldn’t leave the fort before the twenty-seventh. The twenty-ninth we camped on Birch fork, three hundred paces from Snake River, which we were to see no more. Before us stretched some blue mountain ranges, the last we had to scale.

“August 30. We passed Burnt (Brulee) River. Near it we received a visit of a Snake chief, a noble orator, who, satisfied with smoking several pipefuls of tobacco, said, before leaving, that the French had nothing to fear from the ‘Snakes.’ Next day we were at an elevation from which the eye rested on the Blue Mountains crowned with forests.

“September 1. After having crossed Thunder River (Riviere à la Foudre), we halted on one of its tributaries. Next day after skirting the mountains to our left we passed the night on the Grand Rond River. The Grand Rond waters an extensive valley suitable for cultivation and which the Cayouse have taken from the Snakes. We came across several Cayouse lodges, also some Walla Walla Indians who were raising Camas.

“On the third we entered the Blue Mountains; we crossed the Grande Rond at eight or ten miles from camp. Our bread was all gone; and for the first time in our lives we were forced to live like mountain travelers. We had dry salmon, bacon and tea, which is more than many other missionaries have when their bread gives out.

“September 4. On the fourth we came out of the mountains and about noon crossed the Umatilla, that we might dismount five or six miles further on at Chestnut Fork (Fourche aux Marrons) where we had trouble enough to find any water.

“September 5. There were about thirty miles between us and Fort Walla Walla. We had to make this stretch without getting out of the saddle. We had already made equally long trips without much trouble; moreover we were to arrive at our goal. This was a strong motive to give us perseverance. About ten o'clock we were at the watershed between the Umatilla and Walla Walla River. We had to come down through a deep straight valley twelve to fifteen miles long. Nothing could be more tiresome than this road. Each moment one hoped to come out of this gorge and each moment one was disappointed. Finally, about two o'clock we galloped out into full view of the Walla Walla and at 3:30 we were in the fort.

“Charming hospitality was shown us by Mr. W. McBean, the agent of the Hudsons Bay Company, a pleasant gentleman and a good Catholic.

“The distance between Forts Hall and Walla Walla is about five hundred miles. We had made it in nineteen marching days, averaging twenty-six miles a day, one right after the other. During all this journey our tent was pitched but twice. The rest of the time we did like veteran travellers. We spread our blankets under the stars and slept soundly with our saddles for pillows.

“Joyous as we were to have come to the end of our journey, we still felt some anxiety for Mr. Brouillet and his band. They arrived at last on October 4, not without having undergone a lot and having lost several pack animals.

“I hadn't had the good fortune of celebrating Mass since leaving Fort Hall. The sixth of September an altar was improvised in the dining roof of the fort and I offered the Holy Sacrifice in thanksgiving to God for all His favors showered down upon us from the time we left Canada. Mr. McBean, his family and all the Catholics of the fort assisted with great recollection and joined with us in singing the hymn of thanksgiving.

I am very cordially, etc.,

“A. M. A., BISHOP OF WALLA WALLA.”

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THE LIFE OF JAMES MARQUETTE

(Continued from October, 1926, Number)

III. THE LAST MISSION. DEATH OF MARQUETTE.

On returning from his voyage of discovery Marquette remained at the mission of St. Francis Xavier on the upper waters of Green Bay. Here he prepared for his superior in Quebec the account of his discovery, and awaited from him orders to repair to the country of the Illinois among whom he had so long wished to announce the Gospel. Owing to his feeble health and the delay necessary in communicating with the distant city of Quebec, thirteen months elapsed before he was able to start for the Illinois country. He was accompanied by two Frenchmen and a number of Indians; some of the latter were returning to their villages near the southern shore of Lake Michigan and were a hindrance rather than a help to the Father.¹

As long as he was able to write, Marquette kept a diary of his journey; beginning on the 26th of October, 1674, the day of his departure, and ending on the 6th of April, 1675. Like the account of the voyage of discovery it is full of interesting details, the difficulty of winter travelling, the abundance of game, the fickleness of the Indians and the faithfulness and piety of his two French companions, both of whom had accompanied him down the Mississippi. This diary is all the more interesting as it is the last of the writings of the discoverer. It was preserved by his companions, who also brought to the Mission of St. Ignatius the account of the Father's death.²

When Marquette began this second voyage to the Illinois from his mission of St. Francis, the breath of winter was already over the landscape. Only an occasional flower of the goldenrod clung to the trembling stem, the brilliant scarlet berries of the black elder burned red on the leafless branches, the winds were chill and penetrating, and overhead the cries of ducks and geese were harbingers of their passage

¹ For this second voyage of Marquette see "The Jesuit Relations," Vol. 59, pp. 18, 165-210; also Edna Kenton's "Jesuit Relations in One Volume," pp. 376-388 (published by Boni, 1925). The title of Kenton's "Jesuit Relations" is misleading as the book contains only a few extracts from the seventy-two volumes edited by Thwaites.

² This diary of Marquette was later sent to superiors in Europe by Father Dablon. It is contained in its entirety in Vol. 59 of the "Jesuit Relations" and also in Kenton's "Jesuit Relations." (See Note 1.)

to warmer climes. But the missionary was long inured to the cold winters of the northern lakes; he trusted his companions, too, and knew their worth and devotedness. They were Pierre Porteret and Jacques Le Castor, fearless *coureurs de bois*, with all the instinct and experience of the savage in woodcraft. They could mend a canoe, or pitch a tent, or scour the woods for game. They knew that the priest's strength had been sapped by his long sufferings, and they were determined not only to be his companions but his servants.

In three days the party reached the portage across the neck of land where the Sturgeon Bay Canal today joins Lake Michigan with Green Bay. Rain fell and was followed by flurries of snow. Pierre ventured too far from the camp after dark and caused some anxiety by his protracted absence. Marquette insisted on carrying his part of the baggage over the high and rough portage to the camp on the lake shore, where friendly Illinois Indians assembled around the cabin constructed for the priest, and asked to be members of the party. The permission was readily granted; for the priest was on his way to their village and knew that they were familiar with the route by lake and stream. Weather continued unfavorable and game was scarce.

On the last day of the month as the wind abated the canoes were launched upon Lake Michigan. Before resuming the voyage, on the mornings of the first and second of November, Marquette had the happiness of celebrating Mass. The party feasted on two wild cats and some venison brought in by one of the Illinois. It is impossible at present to locate the small streams to which Marquette referred during this voyage along the lake shore. To relieve his cramped limbs he walked along the bank at times; and once coming to a river which he could not ford, one of the canoes, putting ashore to assist him, was unable to return through the surf to the deep waters of the lake, and was forced to remain at the mouth of the river for some hours. Marquette utilized the time by instructing some savages whom he found engaged in superstitious rites in honor of a wolf skin, while Pierre assisted a poor Indian by mending his rifle.

For five days the lake was too rough for navigation in small craft; then snow fell, followed by a thaw, which rendered both camping and travelling disagreeable. On the 20th of November the party camped on some high bluffs, now supposed to be Lake Bluff, thirty miles north of the Chicago River. Pierre, whose gun could always be relied on for the larder, killed a deer, and three wild geese and the same number of turkeys. Marquette began about this time to suffer from an acute attack of diarrhoea; cold and inhospitable as



Monument to Commemorate James Marquette, S. J., Louis Jolliet, and the Algonquin Inhabitants of Illinois, erected by the Art Institute of Chicago as trustee of the Ferguson Fund, two hundred and fifty years after the voyage of discovery of Marquette and Jolliet.

the camping place must have been, it gave the priest a chance to rest during his malady. Friendly Indians came along with a supply of buffalo meat.

On the first and third of December Marquette again said Mass. Floating ice upon the lake made navigation slow and dangerous; still after a brave battle the Frenchmen reached the mouth of the Chicago River only to find the ice half a foot thick. The snow, too, was deep, so that further progress was rendered difficult by land and impossible by water. For several days the party waited hoping that the river would thaw. Marquette expressed his great disappointment on not being able to celebrate Mass on the Feast of the Immaculate Conception on account of the severe cold and want of protection. During the delay at the mouth of the Chicago River, Pierre and Jacques were busy with their rifles, killing three buffaloes and four deer; wild turkeys strutted up to the door and were killed at will. As the cold weather continued and there seemed no prospects of the ice melting on the river, the Frenchmen began reluctantly to drag their canoe and baggage up the river towards the portage. Meeting some of the Illinois on the second day they generously gave the savages one of the buffaloes and one of the deer killed a few days previously. While the Indians were thankful for the meat, they were loud in their demands for something to smoke, throwing beaver skins at the feet of the Frenchmen, and offering them the rich pelts for a small amount of tobacco. Neither Marquette nor his companions were willing to accept the skins; but they generously gave what tobacco they could spare.

About five miles from the mouth of the Chicago River, in what is today the lumber zone of the city, the travelers came upon a log cabin. Marquette found the place deserted and went in to rest. The ice upon the river was thickening, and snow was deepening upon the landscape. The priest was weak and feverish, and at the advice of his companions consented to spend the winter in the cabin. In June, 1880, A. T. Andreas, the author of "A History of Chicago," read before the Chicago Historical Society a paper in which he denied to Marquette the claims of being the first white man to visit the site of that city.³ According to his contention Marquette and his two companions entered the mouth of the Calumet River about twelve miles below the outlet of the Chicago River, that they had camped upon a ridge near Calumet Lake, and therefore did not enter the limits of the present city. The question is now a dead issue, for the

³This paper appears in "A History of Chicago," by A. T. Andreas.

omnivorous metropolis of the lakes has reached out and included both locations, so that there can be no further dispute about Marquette's claims as being Chicago's first citizen.

Granting that there is considerable force in the arguments of Mr. Andreas in regard to the Calumet route, we believe that Shea and Parkman, and the more recent historians of Chicago have put forth stronger claims for the opposite opinion. In the heart, then, of the present throbbing city of the lakes, where now huge lumber piles extend along the river, where the reek of slaughter houses and the smoke of factories and mills make habitation all but impossible, at a place marked by a cross erected in 1907, Marquette and his two companions spent the winter of 1674.⁴ Had the missionary's health been good there would have been little suffering; although hardships and inconveniences were necessarily connected with such a life in a new country. The cabin was a permanent one built of logs, and owned by two French traders, one of whom, Pierre Moreau, but known as La Taupine,⁵ was famous in the early annals of Canada. Three buffalo robes, secured from the Illinois Indians for tobacco, proved most serviceable during the long cold season.

But the rude cabin on the banks of the Chicago River was more than a place of protection; it became the first chapel of Illinois. Daily the priest had the satisfaction of saying Mass, even when he was weak and sick. His two companions joined with him in his devotion. It is only too true that many of the bushrangers and trappers of those days were men of coarse and immoral lives; but it is equally true that many edify us by their devotion and constancy in the midst of spiritual neglect, and strong temptations to vice and sin. That old explorer and trapper, Sieur Nicolet, returned to a civilized community after twenty years of life with the savages because, he said, he could no longer live without the consolations of religion. La Taupine, too, and his fellow hunter, whose only name

⁴In 1923 a celebration was held at this place to commemorate the 250th anniversary of Marquette's coming to Chicago. The writer was one of the speakers on the occasion and still recalls the strang scene before him. I stood at the foot of the cross which was erected in 1907; before me was a group of attentive listeners, but perched high upon the surrounding lumber piles were numerous small boys whose attention I had great difficulty in holding. I have often visited this cross late in the afternoon, and have frequently seen women, mostly of foreign birth, praying before it. Evidently it reminded them of some wayside cross in their native land.

⁵In a story entitled "Marks of the Bear Claws" I have endeavored to draw a picture of the ideal bush-ranger of those days. The story deals with Marquette's discovery of the Mississippi River.

known to us is The Surgeon, although several miles from the cabin of Marquette, came through the cold and snow simply to attend religious exercises.

Towards the end of December, Jacques, who found the long delay tedious and depressing, started for the Illinois village, near the present city of Utica. Although the Indians were all but starving in the intense cold and deep snow, which prevented them from hunting; still when they heard of the weak health of the Black Robe, who was on his way to instruct them, they could scarcely be restrained from starting at once to carry the Jesuit and his effects to the village. The French hunters who came to the cabin to satisfy their devotions were not unmindful of the missionary's wants, and brought a plentiful supply of corn and blueberries. When Jacques returned from the Illinois village, he brought more corn and provisions, or, as Marquette writes in his journal, corn and other delicacies; but just what these delicacies were we are at a loss to tell.

The cold was now intense; in vain did the buffaloes paw the crusted snow to find a few dried leaves or blades of withered grass below; and the deer walked close to the cabin, but so gaunt and wasted that the hunters would not shoot them.

On the twenty-fifth of January Marquette made the following entry in his diary:

"The Illinois brought us on behalf of the elders two sacks of corn, some dried meat, pumpkins, and twelve beaver skins: 1st, to make a mat; 2nd, to ask for powder; 3rd, that we might not be hungry; 4th, to obtain a few goods. I replied: 1st, that I had come to instruct them by speaking to them of prayer; 2nd, that I would give them no powder because we had come to restore peace everywhere, and I did not wish them to begin war with the Miamis; 3rd, that we feared no hunger; 4th, that I would encourage the French to bring them goods, and that they must make restitution to the surgeon for the beads which they had stolen from him when he left to come here. As they had come a distance of twenty leagues I gave them in order to reward them for their trouble and for what they had brought me, a hatchet, two knives, three clasp knives, ten strings of glass beads, and two double mirrors, telling them that I would endeavor to go to their village,—for a few days only, if my illness continued. They told me to take courage, and to remain and die in their country; and that they had been informed that I would remain there for a long time."

February 9th: "Since we addressed ourselves to the Blessed Virgin Immaculate and commenced a novena with a Mass to ask God to restore my health, my bloody flux has left me and all that remains is a weakness of stomach; I say we, for both Jacques and Pierre, who do everything they can to assist me, joined in with me in the Novena and received Communion. I am beginning to feel much better and to regain my strength. Out of a cabin of Illinois who encamped near us for a month some have again taken the road towards the

Pottawatamies and others are on the lake shore awaiting the time of navigation. They are carrying letters to our Fathers at the mission of Saint Francis Xavier."

For more than a month, that is from the 20th of February to the 23rd of March, Marquette did not make an entry in his diary. With the signs of awakening spring his hopes revived. On the 28th of March a welcome south wind sprang up, and a thaw set in. On the following day an ice gorge blocked the river which rose fully ten feet, forcing the unsuspecting Frenchmen to climb into trees to escape the flood which covered the country for miles around. They were driven to seek refuge on a damp hillside,⁶ where they spent the night. But the ice gorge broke in the night and the river fell rapidly, giving the eager travelers a chance to embark and resume their voyage. The drifting ice made the rowing difficult and dangerous, so that a stop was made after a few miles had been covered.

On the 6th of April the Frenchmen after a short portage reached the bank of the Illinois River, and Marquette made his last entry in his note book.

Spring had come. The whirr of myriad wings was heard overhead and the sky was blackened by flocks of wild pigeons returning from the swamps and glades of southern lands; ducks and geese paused in their homeward journey and glided merrily over the small lakes and flooded streams; the famished deer went forth to crop the newly born grass and enjoy the warm sunshine, to romp through woods and over rolling plains. Our three voyagers left their winter quarters, and once more launched their canoe on the river which was to bear them to the wigwams of the Illinois.

During his voyage down the Desplaines and Illinois rivers Marquette did not make any entry in his diary. Possibly he contemplated a long account when the work was finished and there was leisure for writing. But the leisure never came.

Perhaps there was not a more populous village in all America than the group of cabins which the Illinois Indians had built on the level plains between the river and the present city of Utica. The missionary knew the character of the savages, knew of their long appeals for the Black Robe to come to them. We shall let Father Dablon tell of Marquette's mission work of three weeks among the Illinois. He received the story from the two faithful companions,

⁶ This is the same site that is referred to in Note 4. The hill has long since been cut away for the lumber yards which extend along the river. In the ILLINOIS CATHOLIC HISTORICAL REVIEW, October, 1923, may be found a picture of this hill when it was still wooded.

Jacques and Pierre, who brought to the Mackinac the unfinished diary of Marquette with the unwritten story of his sufferings, his piety, his preaching and his death.

“Having at last reached the town on the eleventh of April,” writes Dablon, “Marquette was received as an angel from heaven. He assembled the chiefs and the sachems of the nation to sow in their minds the first needs of the Gospel; then he instructed the people in their cabins which were always filled with crowds of savages. Finally he resolved to address all publicly in a general assembly, and since the cabins were too small he chose for the great council a beautiful open field near the town, the spot being adorned according to the fashion of the country with mats and bear skins. By means of cords the Father raised four large pictures of the Blessed Virgin where all could see them. The council was composed of five hundred chiefs and old men seated in a circle around the Father; next came the young braves to the number of fifteen hundred; there were besides many women and children, the town being composed of five or six hundred fires.

“While addressing this assembly he gave them ten presents; he explained the principal mysteries of our religion and the reason of his coming to this country; and especially he preached to them Christ Crucified, for it was the very eve of the day on which He died on the cross for them as well as for the rest of men. He then said Mass.

“Three days after, on Easter Sunday, arrangements having been made as before, he again said Mass, and by these two sacrifices, the first ever offered there to God, he took possession of this country in the name of Jesus Christ and called the mission the Immaculate Conception of the Blessed Virgin Mary.

“He was listened to with universal joy and approbation by these people who earnestly besought him to return as soon as possible since his malady obliged him to leave them. The Father on his part assured them that he was most pleased with their conduct and promised that he or some other of our Fathers would return to continue the mission so happily begun; this promise he repeated again and again on parting with them to begin his journey. They showed him every mark of friendship, escorting him with pomp for more than eighty miles, and contending with each other for the honor of carrying the baggage.

“After the Illinois had taken leave of the Father, filled with a great idea of the Gospel, he continued his journey and soon reached the Lake Michigan. He was obliged to take the eastern shore of the lake and not the western by which he had come. His strength failed so rapidly that the men despaired of being able to carry him alive to the journey’s end; in fact he became so weak and exhausted that he could no longer help himself, but had to be handled like a little child.

“He nevertheless maintained in this state an admirable equanimity, joy and gentleness consoling to his beloved companions; he encouraged them to suffer all the hardships of the way assuring them that Our Lord would not forsake them when he was gone. During the voyage he began to prepare more particularly for death, passing his time in colloquies with Our Lord, with His holy Mother, with his Guardian Angel, and with all heaven. He was often heard pronouncing these words: ‘I believe that my Redeemer liveth,’ or, ‘Mary, mother of grace, mother of God, remember me.’ Besides spiritual reading made for him every day, he asked, towards the end, to have them read to him the meditation

on death; he always carried these meditations about with him. He recited his breviary every day; and although he was so low that both sight and strength were fast failing him, he did not omit this practice until the last day of his life, when his companions induced him to cease as it was shortening his days.

"A week before his death he had the precaution to bless a little holy water to serve him during the rest of his illness, on his agony, and at his burial; and he instructed his companions how to use it.

"On a Friday, the eve of his death, he told them all radiant with joy that it would take place on the morrow. During the whole day he conversed with them about the manner of his burial, the way he should be laid out, the place to be selected for his interment; he told them how to arrange his hands, feet, and face and directed them to raise a cross over his grave.' He even went so far as to enjoin them three hours before his death to take his chapel bell, when he was dead, and ring it while they carried him to the grave. Of all this he spoke so calmly and collectedly that he seemed to be speaking of the death of another and not of his own.

"Thus did he speak with them as they sailed along the lake, until perceiving the mouth of a river, with an eminence on the bank which he thought suitable for his burial, he told them that it was the place of his last repose. They wished however to pass on as the weather was good and the day was not far advanced; but God raised a contrary wind which forced them to return and enter the river pointed out by Father Marquette. Then they carried him ashore, kindled a little fire, and raised for him a wretched bark cabin where they placed him as comfortably as they could; but they were so overcome by sadness that as they afterwards said they did not know what they were doing.

"The Father being stretched on the shore like Saint Francis Xavier as he had always so ardently desired, and left alone in the forest—for his companions were engaged in unloading—had leisure to repeat all the acts in which he had employed himself during the preceding days.

"When his companions afterwards came up all dejected he consoled them and gave them the promise that God would take care of them in these new and unknown countries. He gave them his last instruction and thanked them for the charity which they had shown him during the voyage, begged their pardon for the trouble which he had given them and directed them to ask pardon of all our Fathers and Brothers in the Ottawa country, and then disposed them to receive the sacrament of penance which he administered to them for the last time; he also gave them a paper on which he had written all his faults since his last confession; this paper was to be given to the superior to remind him to pray often for the departed missionary; in fine he promised not to forget them in heaven. As he was very considerate and knew them to be worn out by the toil of the preceding days, he bade them go and take a little rest, assuring them that his time was not so near and that he would awake them. This he did two or three hours later when about to enter upon his agony.

"When they came near he embraced them for the last time while they melted in tears at his feet; he then asked them for the holy water and his reliquary, and taking off his crucifix which he wore around his neck, he placed it in the hands of one asking him to hold it before him. Then feeling that he had but

'Bancroft's description of the death of Marquette is inaccurate. It was published before this account of Father Dablon was found.

a little time to live he joined his hands, and with his eyes fixed on the crucifix he pronounced aloud his profession of faith, and thanked the Divine Majesty for the grace of dying in the Society of Jesus, of dying in it as a missionary of Jesus Christ, and above all of dying in it as he had always asked, that is, in a wretched cabin, amid the forests, destitute of all human aid.⁸

"On this he became silent, conversing inwardly with God; yet, from time to time words escaped him; *sustinuit anima mea in verbo ejus*; or *Mater Dei, memento mei*. These were the last words which he uttered before he entered upon his agony. He prayed his companions to remind him when he was about to expire to pronounce frequently the names of Jesus and Mary. When he could not do it himself they did it for him; and when they thought him about to pass one cried aloud: "Jesus, Maria," which he repeated distinctly. Then as if something had appeared to him he suddenly raised his eyes above the crucifix gazing apparently on some object which he seemed to regard with pleasure, and thus with a countenance all radiant with smiles he expired without a struggle, as gently as if he had sunk into a quiet sleep.

"His two companions after shedding many tears over his body and laying it out as he had directed, carried it devoutly to the grave, ringing the little bell according to his injunction. They then raised a large cross over the grave to mark the place.⁹

"When the two men were about to embark one of them who had for several days been overwhelmed with sadness and so racked in body that he could neither eat nor breathe without pain, resolved while his companion was preparing for embarkation, to go to the grave of his good Father and pray him to intercede with the glorious Virgin, as he had promised, no doubting but that he was already in heaven. He accordingly knelt down, said a short prayer, and having respectfully taken some earth from the ground, he put it on his breast. The pain immediately ceased, and his sadness was changed into joy, which continued during the rest of the voyage.

"God did not suffer so sacred a deposit to remain unhonored and forgotten in the woods. The Kiskakon Indians who for the last ten years have publicly professed Christianity in which they were first instructed by Father Marquette, when stationed at the mission of the Holy Spirit at the extremity of Lake Superior, were hunting last winter on the banks of Lake Illinois (Michigan); and as they were returning early in the Spring, they resolved to pass by the tomb of their good Father whom they tenderly loved. God even gave them the thought of taking the remains and bringing them to the mission of Saint

⁸ At the entrance of the Marquette Building, Dearborn Street, Chicago, Ill., there is a mosaic representing the death of Marquette. The interpretation is true and the work artistic; it attracts the attention of many visitors. Thus in the very heart of a great city thousands of people pause to view scenes connected with the life of the illustrious Jesuit missionary and discoverer. The other scenes represent the departure of Marquette and Joliet on the voyage of discovery, and the reception of Marquette and Joliet by the Illinois Indians.

⁹ This was near the present city of Ludington, Michigan. The city was for many years called Marquette, but was changed to Ludington in honor of a rich lumberman and benefactor. However another more important place seized upon the name, and Marquette, Michigan, is at present a thriving city and the seat of a Bishopric.

Ignatius, at Massiliminac where they reside. They accordingly repaired to the spot and deliberating together resolved to act with their Father as they usually do with those whom they respect. They accordingly opened the grave, unrolled the body, and although the intestines and flesh were all dried up, found it whole without the skin being in any way injured. This did not prevent them from dissecting it as is their custom; they washed the bones and dried them in the sun, then putting them neatly in a birch box, they set out to bear them to the house of Saint Ignatius. The convoy consisted of nearly thirty canoes in excellent order,—including even a good number of Iroquois who had joined our Algonquins to honor the ceremony. As they approached our house, Father Nouel, who is Superior, went to meet them with Father Pierson, accompanied by all the French and Indians of the settlement. Having caused the convoy to stop he made the ordinary interrogations to verify the fact that the body which they bore was really the body of Father Marquette.¹⁰ Then landing he intoned the “*De Profundis*” in sight of the thirty canoes still on the water and of the people on the shore. After this the body was carried to the church with all the ceremonies which the ritual prescribes for the burial of the dead. All that day the body remained exposed under a pall in the form of a coffin. This was the eighth of June; the next day when all the funeral honors had been paid it, it was deposited in a little vault in the middle of the church. Here repose the remains of the body of Father Marquette as the Guardian Angel of the Ottawa missions. The Indians often come to pray at his tomb.”

IV. THE LOST JOURNAL AND FORGOTTEN GRAVE

Like other illustrious men, whose names will be forever associated with the early history of the western hemisphere, Marquette suffered the fate of ingratitude and oblivion. Histories of the discovery and exploration of the Mississippi were written and his name was not mentioned, not even referred to; voyageurs launched their canoes upon the waters of the great western tide and knew not of the seven Frenchmen who had won success and fame on that eventful 17th of June; trappers and hunters threaded the paths of the forest and sought their prizes on the plains of Illinois, and little dreamed of the bold adventurers who had pointed out the way to this land, so rich in hides and pelts; trading posts, and settlements, and forts arose on the banks of the lakes and the Mississippi, and no one could tell who first lit the camp-fires there, and bivouacked on the beach beneath the overhanging branches. Nay more! the colonial period with its inevitable struggles was at an end, the Revolution was fought and won, the tide of emigration swept over and beyond the Alleghanies,

¹⁰ In the Joliet High School, Joliet, Illinois, there are several scenes from the life of Marquette, including that of his burial. However I think that the whole collection of pictures is very inartistic, and that the painter took too many liberties with his art. The brilliant colors of the ecclesiastics at the funeral of Marquette do not represent the simple scenes at Mackinac.

frontier posts grew into prosperous towns and cities, three decades of the eighteenth century passed by; still Marquette was sleeping in an unknown grave, and the record of his discovery, with other faded papers of the famous missions, was hid away in an attic of a convent in Quebec. Then it was that the historian, Bancroft, penned those prophetic words: "The people of the West will build his monument." It was only the thoughtful, delving scholar who could have gleaned material from sources so meager, who could have pointed out the future gratitude of a people, and foretold the contents of pages yet unwritten.

Why was Marquette's name so long left in oblivion? It was due in part to the loss of records, and in part to the malice of men. After the voyage of discovery Marquette remained at the mission of St. Francis Xavier on the upper waters of Green Bay, but sent a full account of his expedition to Montreal through Joliet. After journeying for months and escaping all kinds of dangers, Joliet was overthrown in his canoe in the rapids of the Saint Lawrence, just as he was reaching his destination, with the written records of his success as a discoverer. All the papers were lost and Joliet himself barely escaped drowning. He gave a verbatim account which was duly recorded and forwarded to France by Count Frontenac. Whether Joliet made another copy of his voyage we do not know; but he informed Frontenac that he had left duplicates with Marquette at Green Bay and that they would be sent to him in the following spring.

It is probable that these papers, too, were lost. But Marquette forwarded a duplicate of his journal to his superior, Father Dablon, who made at least two copies of it; one of which was sent to France for publication, and the other preserved at Montreal. Owing to the opposition then existing in France and Canada against the Jesuits, the publication of the *Relations* was prohibited at this time; but the journal of Marquette fell into the hands of a French publicist by the name of M. Thevenot,¹¹ who printed it (1681) in a somewhat altered and mutilated condition.

From the death of Marquette in 1675 to the end of the seventeenth century, there was great opposition and prejudice on the part of the officials of Canada against the members of the Society of Jesus. This antagonism arose from two sources. First the Jesuits sided with Bishop Laval in repressing the infamous liquor traffic which was working such evil among the Indians; and secondly they would not concur with Frontenac in his schemes of bringing the tribes into close

¹¹ "Jesuit Relations," Vol. 59, pp. 9, 154.

communication with the French as a means of civilizing them. Seeing himself opposed by the Jesuits, Frontenac sought to exclude them from all posts of importance. Then an effort was made to throw discredit on the missionary work of the Society of Jesus. A book was published with the title "The Establishment of the Faith in New France." The author was supposed to be Le Clercq; but it is now believed that this was only a borrowed name, and that it was inspired, to a great extent by Frontenac. The work is so full of contradictions and is written in such a partisan spirit that it has but little historical value. In it Marquette's name is not mentioned, still "his published journal is treated as an imposture and his discovery as pretended."

Charlevoix was the first to rescue the name of Marquette from oblivion; but he drew from the mutilated edition of Thevenot and not from the journal of Marquette, which Dablon had prepared for publication. The history of this lost manuscript is curious and interesting. Charlevoix, writing his history within the walls of the very college where the manuscript was preserved, was unaware of its existence. When Canada fell into the hands of the English, the Jesuits were forbidden to receive new subjects and were forced to form tontines by which their property at the death of the last survivor would fall into the hands of the government. The last survivor, Father Gazot, shortly before his death (1800) bethought himself of preserving some of the records of the missionary work of his companions and carried to the Ursuline Convent in Quebec a number of papers with the injunction that they should be restored to the Jesuits in case of their returning to the country. These papers were hidden away and forgotten until the year 1842 when the faithful guardians of the trust committed them to Father Felix Martin, who found among other important records, the long lost journal of Father Marquette.

"His (Marquette's) narrative," writes Shea, "is a very small quarto, written in a very clear hand, with occasional corrections, comprising in all sixty pages. Of these, thirty-seven contain his voyage down the river, and is complete except a hiatus of one leaf in the chapter on the calumet; the rest are taken up with the account of his second voyage and death. The last nine lines on page sixty are in the handwriting of Father Dablon and were written as late as 1678. With it were found the original map in the handwriting of Father Marquette and a letter begun by him and addressed to Father Dablon containing a journal of the voyage on which he died, beginning on the 26th of October 1674, and running down to the 6th of April. The written parts of the map compared with a signa-

ture of Marquette found in a parish register at Boucherville establish the authenticity of the map and letter."

This long lost journal was translated and published by Shea in 1854; before that period Bancroft had written his beautiful but imaginary account of the death of the missionary, drawing his material from Charlevoix. After Shea the next historian to treat the question was Parkman, who has written not only accurately but touchingly in regard to the last hours of the priest-discoverer.

The history of the finding of the grave of Marquette is as curious as that of the discovery of the manuscript. We have seen that the Indians removed his bones from the east shore of Lake Michigan to the Mission of Saint Ignace on the Straits of Mackinac. There were at different times mission centers not only on the Island of Mackinac, but on the northern and southern shore. At the time of the removal of the bones, however, the little mission chapel stood on the northern shore. Around it were grouped the populous villages of the Huron and Ottawa Indians, and it was beneath the altar of this chapel that the bones of Marquette were deposited in 1677, two years after the death of the missionary. About the year 1700 the fort and mission of Detroit was founded, and drew away from Saint Ignace the Christian Hurons and Ottawas. As there was no longer a field for their apostolic labors the missionaries abandoned Mackinac and set fire to the church to prevent its being desecrated by the new pagan Indians who still lingered around the spot. Did they exhume and take with them the remains of Father Marquette? If they did so, no record was made of the transfer. Schoolcraft in his "Discovery of the Sources of the Mississippi" has the following statement, but as he gives no authority his account has not been generally accepted: "When the post of Michilimacinae was removed from the peninsula to the island, about 1790, the bones of Marquette were transferred to the old Catholic burial-grounds in the village on the island. There they remained until a property question arose to agitate the church, and when the crisis happened, the whole graveyard was disturbed and his bones with others were transferred to the Indian village of La Crosse near L'Arbre Croche, Michigan."

Still it was generally believed that the bones of the missionary reposed beneath the foundation of the old church at Mackinac, and this belief was confirmed by the discovery of the site of the church in 1877, just two hundred years after the burial of the missionary. What then transpired can best be told by the pastor of Saint Ignace, the Rev. Edward Jucker, one who had devoted many years of his life to the study of the early missions of Canada, and administered

to the spiritual wants of the Ottawa Indians, the very tribe to which Father Marquette was so devoted. Laboring at a spot hallowed by the toil and suffering of so many sainted apostles, Father Jacker naturally became interested in the lives of his predecessors and especially in that of Marquette. After studying all the accounts which the Relations gave, he was convinced that the remains of Marquette were still at Saint Ignace, and often expressed a desire that the old chapel site might be found so that he could possess himself of the precious remains. His desire was granted sooner than he expected, and he has left us in the "Woodstock Letters" an exact account of the finding of the grave.

"Saint Ignace, Sept. 13, 1877. The report of the discovery of Father Marquette's remains, which must have traveled speedily over the wires and spread throughout the country, is, I am glad to say not a fable or exaggeration. I am now writing within a few paces of the casket which contains all that is left of the saintly Jesuit's perishable part. But, alas, it is very little! If the fragments of bones gathered from the humble grave were to be given away for their weight in gold, a person of moderate means could easily acquire them.

"I wrote to you three months ago that the owner of the grounds (where the foundations of the old chapel had been laid bare while some excavations were being made) would not allow any search for the supposed grave. His principal motive was a sort of religious awe. To disturb the remains of a saintly priest, and still more to remove them from the resting place assigned them by his brethren, appeared to Mr. David Murray (a native of County Mayo, Ireland) as something akin to profanation. Nothing less than the word of a bishop was required to remove these scruples. Accordingly, in the presence of Right Rev. Ignatius Mrak, the bishop of Marquette, who was prevailed upon to remove the first spadeful of earth, and a goodly number of people, most of them of mixed French and Indian descent, we began our search on the afternoon of Monday, the 3rd of September. Commencing in the center of what we took to be the foundation of the Jesuits' chapel, and there finding not even as much as would prove the existence of a building, and the fact of its being destroyed by fire, we proceeded towards a cellar-like excavation near the left or southern wall of the chapel and just in front of what in our churches generally is, and in the Jesuits' chapel probably was, the altar of the Blessed Virgin. Once there our search began to assume a more interesting character. Quite a number of objects were dug out from under the vegetable soil, which in the course of a hundred and seventy-one years had accumulated to the depth of a foot or more. Pieces of half burned wood, apparently fragments of hewn planks or beams, all very much decayed, and coal dust mixed with the sand or gravel that underlies the soil of the level ground around the head of our little bay, left no doubt as to the fact of the building's having been destroyed by fire. A few spikes and a number of nails, some of them twisted and seemingly melted together, an iron hinge that may have belonged to the trap door of the cellar, and similar objects, tended to prove the same fact.

"On reaching the bottom of the ancient excavation we met with a piece of birch-bark well preserved but evidently scorched by intense heat—an object well

calculated to raise our sinking hopes. You remember that Father Marquette's bones, as brought to Saint Ignace in 1677, consisted of his bones dissected by the Indians, and stripped of the least particle of the adhering tissues; and that they were enclosed in a birch-box or case. In that poor casket in all probability they were entrusted to the ground. Now if they had been removed by the missionaries before firing the chapel we could hardly expect to find even the box or fragments of it; for in that case the casket would in all probability have been taken out together with the bones. A birch box, placed in sand for twenty years, would have been found almost as solid as it was on the day of interment. On the contrary if the removal of the bones took place after the fire, which could not but injure the box, unless protected by a solid vault, some parts should be expected to remain in the tomb, and such proved to be the case. Within the small excavation numerous pieces of birch bark, some almost sound, a few blackened and superficially burned, but most of them only more or less scorched or made brittle by the heat, were found embedded in the blackened sand and gravel, which had to all appearances fallen in or been washed in from above, and thus filled in the tomb after the bones had been removed. Pieces of mortar, likewise, more or less blackened, and small particles of plaster, and even pure white lime were also met with.

"Nor were fragments of bones wanting. A very small one but almost black but solid, and a larger one about an inch in length were found within the space once occupied by the box. Our hopes to find all or a considerable part of the bones soon vanished when at the depth of one and a half feet where the first fragment of bark was discovered, a large piece of the same material was found in its original position, resting on clean sand and gravel. It was nearly two feet long cut round at one corner, and evidently formed part of the bottom of the box. Outside of it, and on the same plane, three long pieces of wood about two inches in thickness were found embedded in the sand. They undoubtedly once formed the support of the box. Their appearance as well as that of the large piece of bark, and especially a piece of white paper, which was also found, gave evidence that the action of the fire had not penetrated to the lower part of the tomb. The relative position of these wooden supports seemed to show that those who removed the contents of the tomb had displaced one of them and perhaps thrown out a fourth one; unless these pieces of wood were placed under the box merely to level it. From the space enclosed by them I should judge that the box must have measured more than two feet in length.

"There was not probably a person who witnessed the search that did not feel certain that the long sought for grave had been found. Nor was the disappearance of the bones of difficult explanation. Their removal had taken place, most probably at least, after the destruction of the church. Human bones are frequently used by the Algonquin tribes for superstitious purposes, and this efficacy is believed to depend partly on the qualities of the individuals they once formed part of. What, then, should these poor people not expect of the remains of a man to whom miraculous power was attributed by their Christian tribesmen. It was almost a matter of course that they should secure such a treasure at the earliest opportunity. But could not the Jesuits themselves, after their return to this neighborhood a few years later, and the renewal of the mission at a point only six miles distant from Saint Ignace, have come over and transferred the remains of the founder of the mission to their new church? If such was the case we could hardly fail to be informed of the fact by Father Charlevoix who

visited the place in 1721. There is, however, another circumstance that makes me strongly inclined to the belief that Indians robbed the grave.

“When the bones were taken out and the damaged box torn to shreds, the former were apparently thrown on the floor of the cellar and a number of small fragments were left there, mixed up with the debris of the building, and some shreds of the box; a way of proceeding that would hardly have been expected of the missionaries, who on the contrary would have been careful to gather the least particles of their venerated brother’s remains. Those fragments, some thirty-six in number and belonging to different parts of the body—were discovered on the second day of our search. A person of this place who rather stealthily searched for a piece of bark or some other little keepsake was the lucky finder, and honest enough to hand them over to me on my return from Mackinac Island, whither I had accompanied our Right Reverend Bishop the day after the first discovery. On sifting the ground on the spot I found another little fragment. A physician to whom I had shown all the larger bones declared them to be, beyond the shadow of a doubt, fragments of human bones, acted on by intense heat and remarkably well preserved. On one of them, apparently of the frontal bone, he discovered a slight incision running over the whole surface, and evidently produced by the point of a cutting instrument. That cut was most likely made during the process of removing the skin.”

We have quoted this lengthy letter of Father Jacker that the reader may see upon what evidence the genuineness of these relics rested. That the discoverer valued the fragments and did not change his opinion in regard to their being the real bones of Marquette is evident from a letter which he wrote to the president of Marquette University, Milwaukee, offering the collection to that institution as a precious deposit to be preserved in perpetuity by the Jesuit Fathers in charge of the institution. A second letter was afterwards sent with about two-thirds of the fragments collected at the grave. What more fitting place to treasure all that is mortal of the great discoverer than the university that bears his name and perpetuates his memory?

Scarcely a decade of years had passed after the finding of the grave of Marquette, when his name was again brought before the country by the placing of his statue in the national capitol. No religious influence prompted or promoted in any way the erection of this statue, although religious bigotry sought to deery it. The honor of having originated the idea belongs to General Harrison G. Hobart of Milwaukee, General George E. Ginty introducing the bill into the Wisconsin legislature in 1887.

The proposition met with universal favor throughout the state. But as the revised Federal statutes by which the several states of the Union were authorized to place statues in the hall at Washington, stipulated that the men represented should have been citizens of the Union, a special exemption had to be made in favor of Marquette.

Although the statue was presented to the government by Wisconsin, and accepted by the Senate, religious bigotry so prevailed in the House of Representatives that the bill was shelved for years. In the meanwhile resolutions were introduced in the senate by Linton of Michigan and into the Assembly at Madison by Henry Sandford to have the statue recalled. Linton shortly afterwards withdrew his resolution and Sandford's cause was lost in Wisconsin. But it was not until February, 1904, that resolutions accepting the statue were passed by both the United States Senate and the House of Representatives.

Trentanove's statue of Marquette has from an artistic point of view met with universal commendation.¹² He represents the missionary in repose, clasping his breviary in his hand and wearing his crucifix in his belt. The face is calm, dignified and imposing. A comparative study of Trentanove's statue and of Lamprecht's¹³ well-

¹² Geatano Trentanove, who made the statue of Marquette for Statuary Hall, Washington, D C., first won fame for himself in his native Florence. He received prizes for his exhibitions at Paris before he came to the United States. Twenty-two artists competed for the honor of making the Marquette statue; but the vote was unanimous for the Italian sculptor. After placing the statue in Washington Trentanove resided in Milwaukee for some years. He cast the statue of Kosiusko for the park of that name in Milwaukee, and made a replica of the Washington statue, but much smaller, and sold it to Mrs. W. Cramer, who donated it to Marquette University. The sculptor told the writer that this small statue of Marquette was made of the finest piece of marble with which he had ever worked. Trentanove became a fast friend of the Jesuit Fathers in Milwaukee. Once when passing through the college he saw the students practicing fencing for a play. At once his Italian blood was up; he threw off his coat and went at the students so vigorously that very soon no one was willing to fence with him. See also: "Jesuit Relations," Vol. 50, p. 322, Vol. 71, pp. 210, 401.

¹³ For many years the writer sought in vain for something about the life of William Lamprecht. The following facts were gathered for him by Sister Ernestine, of Mount St. Joseph College, Ohio; and by Mr. Alwin Tapke, vice-president of the Frederick Pustet Publishing Company. Mrs. Leopold Pustet, of Regensburg, Germany, is the daughter of Mr. William Lamprecht. The artist died in Munich on March 19, 1924. His wife is still living (June, 1926). Lamprecht came to Cincinnati from Munich. He painted some pictures for St. Joseph's Church, Linn Street, and decorated the chapel for the Sisters of St. Francis, Oldenburg, Indiana; the chapel of Mt. St. Vincent-on-the-Hudson; and (1901) the chapel of Mount St. Joseph-on-the-Ohio, near Cincinnati, Ohio.

The picture of Marquette, which now hangs in the main reception room of Marquette University, was painted by Lamprecht for a fair in Cincinnati. The winner put the picture up for sale, and it was bought by Rev. S. P. Lalumiere, S. J., 1887, for Marquette College (now Marquette University). One of the four stamps struck for the Chicago World's Fair (1894) was made from this picture.

William Lamprecht was a very religious man. He told one of the community

known painting of Marquette offers some striking contrasts. Lamprecht has given us the soldier in the midst of the battle, flushed with courage as he presses on in the combat; Trentanove has shown the victorious warrior calmly surveying the field which he has won. The Munich artist portrays his hero as dauntless and fiery, with an innate impetuosity, tempered and restrained by religious training, and long-practiced self-discipline; the Florentine represents him as a man of imperturbable tranquility, firm, commanding, and of priestly dignity. The painting vividly recalls to our minds Parkman's description of the missionary discoverer. Everything is there to complete the parity—the group of dusky savages; the two Miami guides with that dignified bearing so distinctive of their tribe; the sad, pleading face of the Indian woman, as if beseeching the Black Robe not to venture farther; the winding current of the Fox River losing itself in the hazy distance; the intrepid Marquette, standing in his birch canoe and looking westward, his face lit up with that holy zeal which bore him on to make new conquests for God. But the statue recalls to our minds the description of Bancroft, which has less of the poetical, less of the dreamy woods and dreamy bivouacs beneath star-clustered skies; still is not wanting in the picturesque, but makes it subservient to the main figure and character portrayed.

In 1897 another statue, the replica of the one in Washington, was unveiled in the city on Lake Superior which bears the name of the discoverer. It is of bronze and stands with its pedestal twenty-eight feet from the ground and overlooks the harbor of the city of Marquette. In the summer of 1909 a second replica of the Washington statue was erected on Mackinac Island, but a short distance from the point from which Marquette set forth on his voyage of discovery, and where he found a resting place beneath the altar of the little chapel. At the juncture of the Wisconsin and the Mississippi where Marquette first beheld the great river of the New World there was dedicated in the summer of 1910 another statue to the memory of the priest-discoverer. Truly have the prophetic words of Bancroft been fulfilled: "The people of the West will build his monument."

THE CHARACTER OF MARQUETTE AND HIS PLACE IN HISTORY

To describe a mountain peak with accuracy one should study it from every point of view. He should know the vast range of which it is a part, note its climatic conditions, and acquaint himself with

at Mt. St. Joseph's, Ohio, that he was always ashamed to take money for painting a picture of our Lord or the Blessed Virgin.



Louis Jolliet, co-discoverer with Father Marquette of the Mississippi River.

the nature of its forest flora and geological formation. He should first gaze at the lofty elevation from a distance and then as he slowly approaches the base he should study the ever shifting scene. Here his observations should become more accurate—his eyes and ears all alert. No sight or sound should escape him, the deep chasm, the whirling torrent, the lofty tree, the rough bolder, the projecting strata, the beetling precipice, and high above all the ever myriad change of cloud formation; all these he should grasp if he would present a perfect and faithful picture.

And yet the observer, who has never approached the mountain but has beheld it at a distance, may depict for us a scene true to nature, though wanting in details. In fact this very dearth of details may lend a charm to the description or may add to its grandeur or sublimity. So it is with those who have gazed from a distance at the historical personages who rise like mountain peaks from the level of their fellow men. Such writers often give us comparative views and suggestive outlines of character which we do not find in the records of contemporaries. It often happens that the work of the contemporaneous observer must be supplemented. He seldom looks to the future; he writes for those of his own age and omits many things with which his readers are familiar; and this to such an extent that his writings become obscure after the lapse of time if not illumined by the views and records of other.

In order therefore to portray the character of Marquette we shall give the opinion of a contemporary, and shall then endeavor to draw for ourselves a picture in harmony with his life work as revealed in his writings and his career as a missionary and a discoverer.

Fortunately we have the record of Father Dablon, for many years associated with our hero, one who knew him intimately and who has left us an estimate of his deeds and virtues. In giving the character of Marquette we must ever remember that he was not only a discoverer, but a missionary and a priest, and that it was in the capacity of these latter functions that his great work was begun and accomplished. Any description of him which ignores this double element in his life is incomplete and in some respects misleading. We must bear in mind that this account of Father Dablon was intended for Marquette's religious brethren, interesting in hearing anything which tended to illustrate the spiritual character of the man. It was written two years after the death of Marquette and shortly after the transferring of his remains from the eastern shore of Lake Michigan to the mission at Mackinac.

“Father James Marquette, of the province of Champagne,” wrote Dablon, “died at the age of thirty-eight, of which he had spent twenty-one in the Society,—namely twelve in France and nine in Canada. He was sent to the mission of the upper Algonquins, called the Ottawas, and labored there with all the zeal that could be expected of a man who had taken Saint Francis Xavier as a model of his life and death. He imitated that great saint not only in the number of barbarous languages which he learned, but also by the vastness of his zeal which made him carry the faith to the extremity of the new world, nearly eight hundred leagues from here, in forests where the name of Jesus had never been announced.

“He always begged to God to end his days in these toilsome missions, and to die in the woods like his beloved model in utter want of everything. To attain this he daily asked God, through the merits of Christ and the intercession of the Immaculate Virgin for whom his devotion was equally rare and tender. By such powerful mediators he obtained what he so earnestly asked for,—since he had the happiness to die like the Apostle of the Indies, forsaken by all, in a wretched cabin on the banks of the lake of Illinois (Michigan).

“We could say much of the rare virtues of this generous missionary; of his zeal which made him carry the faith so far and announce the gospel to so many nations unknown to us; of his meekness which endeared him to every one, and which made him all to all—French with the French, Huron with the Hurons, and Algonquin with the Algonquins; of his childlike simplicity in discovery his mind to his superiors, and even to all persons with an ingenuousness that gained all hearts; of his angelic purity and continual union with God.

“He had a most tender and singular devotion to the Blessed Virgin, and especially to the mystery of the Immaculate Conception; it was a pleasure to hear him speak or preach on this subject. Every letter or conversation of his continued something about the Blessed Virgin Immaculate, as he always styled her. From the age of nine he fasted every Saturday; and from his most tender youth began to recite daily the Little Office of the Immaculate Conception, and inspired others to adopt this devotion. For some days before his death he daily recited with his two companions a little chaplet of the Immaculate Conception which he arranged in the following form. After the Creed, the Our Father, and Hail Mary, they said: ‘Hail daughter of God the Father, hail mother of God the Son, hail spouse of the Holy Ghost, hail temple of the Holy Trinity,—by thy holy virginity and Immaculate Conception, O most pure Virgin, cleanse my flesh and my heart.’

“He never failed to say the Mass of the Conception, or at least the collect, when he could; day and night this devotion was before his mind, and to leave us a lasting remembrance of it he gave the name of Conception to the Illinois Mission. So tender a devotion to the Mother of God deserved some singular favor, and she accordingly granted him what he asked, namely to die on Saturday. His two companions believed that she appeared to him at the hour of his death, when after pronouncing the names of Jesus and Mary he suddenly raised his eyes above the crucifix, as if fixing them on an object which he regarded with pleasure, and with a joy which lit up his countenance. From that moment they thought that he had surrendered his soul into the hands of his good mother.

“One of the last letters which he wrote to his superiors before his great voyage bears evidence of his tender devotion to the Blessed Virgin. There was

found among his papers a book entitled, 'The Conduct of God Toward a Good Missionary' in which he shows the excellence of that vocation, the advantages of self-sanctification to be found in it, and the care which God takes of His gospel-laborers. This little book shows the spirit of God by which he was actuated."

Such is the account of Marquette from the pen of one who was his companion for years and as his superior knew him well. If some object that it deals too much with the spiritual element in his life they must recall that it was written for those who appreciated supernatural virtues and achievements. In this description by Father Dablon we note the two dominant virtues of our hero. The first was his zeal for the propagation of the Faith, his yearning to bring tribes and peoples to the knowledge of love of Christ his Master; and the second, his tender devotion to the Mother of God. If the great river which he discovered and called by the pleasing title of the Immaculate Conception did not afterwards bear the name which his devotion prompted him to give it, still his desire to see the Queen of Heaven honored in the country to which he first brought the light of Faith has been more than realized. Not only a few straggling bands of Indians in these lands believe in her and honor her, but millions of souls consider it their boast and glory to reverence this blessed creature of God and to salute her under the title of Mary Immaculate.

Although like the mountain peak in the distance the vision is somewhat obscured by time, we shall now attempt to give our own description of Marquette.

That which was most characteristic and won for him his fame was his initiativeness. Other missionaries were upon the field before him, heard of the great river before he did, sent written reports about it, thought of visiting it, thought of converting the tribes living upon its banks. But he, far away upon the western shore of Lake Superior, hears of the same stream from the mouth of an Indian slave, and at once the desire seizes him of finding the great river. From that moment the river haunts him; he gleans information, he writes, he prays, he asks for permission to undertake the work of discovery. He bears the desire with him from the western shore of Lake Superior to the Mission of Saint Ignace; here while he faithfully administers to the Hurons and Ottawas he is ever on the alert to know more of the far away Illinois who dwell on the banks of the unknown river. His holy desire and enthusiasm are communicated to his superiors who recognize in him the fit person to undertake so important and difficult a mission.

To point to the many instances where his farsightedness was manifested would be to write his biography. We can only refer to the conclusions which he reached when in his downward course his canoe was tossed in the murky tide of the Missouri River. At once his practical sense suggested to him the future use of this mighty tributary as a waterway leading still further west. His conclusions were verified when, more than a century later, immigration turned in this direction.

We know how the imagination of the Spaniard was fired and how he was deceived by the wondrous stories of the golden cities of the new world. The French explorer was less imaginative; but he at times failed in his speculations, peopling these vast lands with strange and mythical beings. Sieur Nicolet was so sure of finding China near Lake Michigan that he carried a rich damask robe to wear at his reception by the ruler of the celestial kingdom. Marquette drew inferences from his voyages and observations; but he was too calm, calculating and prudent to be misled, and the record which he left has not been altered by the researches of more critical times.

Though cautious and circumspect his was an enthusiastic and bouyant spirit which was never disheartened or downcast by any mishap. That he was an ardent admirer of the beauties of nature is evident to all who have read his journal carefully. He knew no danger; he was turned aside by no difficulty. He was simple and unostentatious, remaining in the wilderness at his mission post and leaving his companion to bear to Quebec and France the tidings of the discovery.

Of his personal appearance and physique we know but little. He was of a delicate constitution. The painting which was discovered on a panel in Canada and appears in the fifty-ninth volume of the Jesuit Relations does not convey to us even a doubtful picture of him as we conceive him; nor does the statue at Washington represent the popular conception of our hero. The painting from the brush of the Munich artist, Lamprecht, which hangs in the parlor of the university which bears his name, seems to be the most faithful representation of the man as we know him from his writings and his works. He is there portrayed with features sharp and regular. He is of slender build, erect and slightly above the medium height. He wears a closely trimmed beard and is clothed in the cassock of his Order. He is all alert and attentive to a group of savages who are telling him of the many passages of the Fox River which will lead him to the portage of the Wisconsin.

His character may be more clearly understood by a comparison with others whose names are inseparably connected with the discovery and exploration of the Mississippi Valley. Marquette had all the fidelity and common sense of Joliet and was skilled like him in forest lore and woodcraft and those other traits which were inborn in the savage aboriginal inhabitants and were acquired by those who wished not only to win success, but even find means of subsistence amid the dangers and hardships of those early settlements. Both explorers showed remarkable foresight in the preparation for the voyage, glean- ing from every possible source the least information which would be of service to them in their ill-defined venture. Marquette was more observant than his companion and had the advantages of a superior education; Joliet was better prepared by his former experiences and commissions to aid the government which he represented. The latter, too, was less enthusiastic and less charmed by the beauties of nature. They labored with perfect unanimity of mind and spirit and by their foresight, prudence, and patience served their country and the cause of God and won the admiration of all succeeding generations.

Strange as it may seem at first, there was much that was common between the adventurous Spaniard who with his plumed companions first beheld the Mississippi and the simple priest who more than a century later launched his canoe upon its waters. Both De Soto and Marquette were fired with a chivalrous heroism which bore up enthusiastically in the midst of disappointments; both were born leaders of men, winning respect and confidence by their sympathetic nature and just treatment of those over whom they exercised authority. If placed in the position of De Soto, Marquette would not have undertaken the expedition into the interior of the unknown land without more careful investigation; his progress would have been slower but the expedition would not have ended in disaster and at the cost of the lives of so many valiant men. If De Soto had discovered the Mississippi in the seventeenth century, he would probably have followed the river to its mouth, in spite of dangers and at the risk of depriving the world of the advantages of the discovery. De Soto's work had more of the romance and was in accord with the chivalric, daring period in which he lived; Marquette had more of the practical sense of later and more prudent times. Both won success. If the former had not the glory of a discoverer it was not his fault, but the fate of circumstances and the complicity of dangers which beset his path.

If we analyze the character of La Salle we shall find but little that is common with our hero, with the exception of an initiativeness

and a bold resolve to carry the project to completeness. If placed in the position of the Jesuit, La Salle would not have had the prudence and foresight to utilize the meager knowledge of the great river in such a way as to secure success. In fact he conceived a plan of discovery and abandoned it with a fickleness which is surprising in one who has been lauded as a bold type of the modern explorer. Marquette would have seen the impracticability of many of the schemes which La Salle inaugurated, and which not only met with failure but cost the lives of so many Frenchmen and seriously retarded the progress of the colony. If Marquette had possessed the constitution and physique of La Salle and had labored in the interest of the state, he would have been among the first of his time in extending the power of France in the New World.

To know Marquette's place in history one must stand within the nation's capitol in Statuary Hall. There are statesmen, generals, soldiers and patriots, men who built up and preserved our country and laid deep the enduring foundations of religious liberty. They represent different religious beliefs and different periods of the country's growth; but each labored in his own field and in his own calling for the good of his fellow citizens and the prosperity of the nation. But a few feet away from Marquette is the statue of Roger Williams; there is John Winthrop and General Muhlenberg, the first speaker of the Continental Congress; there is Washington and Jefferson, Lincoln and Grant,—peers and heroes from every section of the land. In the midst of them stands Marquette,—fit emblem this of his rank and place among the true and great, the noble and heroic of our country's history.

HENRY S. SPALDING, S. J.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES

INTRODUCTION

The author of this article has long cherished the hope that some day he would have the time to write the history of the American Federation of Catholic Societies—that great lay movement which played such a mighty part in the Catholic life of these United States between the years of 1901 and 1917. He felt that it was incumbent upon him to write this history because he was thoroughly familiar with the foundation; the growth and development and the achievements of the Federation movement in this country, inasmuch as he was one of the founders of the movement; opened the first national convention in Cincinnati, December 10, 1901; was elected the first national secretary of the Federation—and served in that capacity for seventeen years; attended all the board meetings and annual conventions and conducted all the official correspondence of the American Federation of Catholic Societies. He often felt that it would be a historical loss if some one, as thoroughly familiar as he, would not take the pains to write this history. The author, who has in his possession all the data of the sixteen national conventions and copies of all the great addresses delivered by America's most brilliant orators, had intended some day to publish two volumes on the Federation of Catholic Societies—the first volume to contain the data of the sixteen great conventions or congresses, and the second volume the notable addresses delivered at these congresses,—when he was approached by Mr. Joseph J. Thompson, editor-in-chief of the ILLINOIS CATHOLIC HISTORICAL REVIEW, who requested him to write a history of the “American Federation of Catholic Societies,” and the part it played during the seventeen years of its existence, for the ILLINOIS CATHOLIC HISTORICAL REVIEW. He promised to do so—reserving the right to later on, if possible, publish the matter in book form.

The author believes that the publication of these articles will be welcomed by the hierarchy, the clergy and the members of Catholic Societies who were actively identified with the Federation movement in the United States; and that students of history will be glad to learn of the work and accomplishments of the American Federation of Catholic Societies.

INCEPTION OF THE FEDERATION MOVEMENT

The first organization to inaugurate the movement for concerted action of the societies of Catholic laymen in this country was the Knights of St. John. At their convention in Cleveland, Ohio, in 1899, they resolved to unite the efforts of their local commanderies. In the meantime the Catholic Societies of Cincinnati, Ohio, Pittsburgh, Pa., and Columbus, Ohio, were the first to form local Federations. In 1900 the Knights of St. John, at their meeting in Philadelphia, further discussed the question of a National Federation, and as a result a meeting was held in the Lyceum Hall, Long Branch, N. J., on August 28 and 29, 1901, where a group of fifty-five priests and laymen from six states, headed by Rt. Rev. James A. McFaul, D. D., Bishop of Trenton, N. J., formed a temporary organization and adopted the following resolution:

“Resolved, That we consider the formation of a Federation of Catholic Societies of the United States for the better advancement and promotion of Catholic interests a desirability; that we believe such a Federation to be feasible and practicable, and can be made effective; that we pledge ourselves to labor incessantly towards that end until it shall have been attained, and that we now proceed to consider plans for the formation of such a Federation.”

This resolution was unanimously adopted; a tentative constitution was agreed upon, and the name selected for the new organization was “The American Federation of Catholic Societies of the United States.” The officers elected at this preliminary meeting were: President, Henry J. Fries of Erie, Pa., Supreme President of the Knights of St. John; Vice President, Judge Thomas W. Fitzgerald of New York; Secretary, John J. O’Rourke of Philadelphia, Pa.; Treasurer, M. P. Mooney of Cleveland, Ohio. Rt. Rev. James A. McFaul, Bishop of Trenton, N. J., was selected as Spiritual Director.

CALL FOR THE FIRST NATIONAL CONVENTION

On invitation of Mr. Anthony Matré, President of the Cincinnati, Ohio, Federation, to hold the first National Convention of this proposed American Federation of Catholic Societies of the United States in the city of Cincinnati, it was moved by Bishop McFaul to accept the invitation and the dates fixed for the first National Convention were December 10, 11 and 12, 1901. The following call was accordingly issued and went out to the Catholic Societies of the United States:

Philadelphia, Pa., October 10, 1901.

To the Officers and Members of all Catholic Societies in the United States—

Greeting:—

On August 28th and 29th, 1901, at Long Beach, N. J., the movement in the interest of the Federation of Catholic Societies was completed, a Constitution adopted and officers elected. This meeting was thoroughly representative, and comprised, along with Rt. Rev. James A. McFaul, Bishop of Trenton, many of the leading Catholic clergymen of the country, as well as many of the prominent laity from several states.

It was unanimously agreed that a general call be issued, and sent to every Catholic Society in the United States, whose address could be secured, inviting them to become members of this Federation.

Complying with this instruction notice is hereby given that the Convention of the American Federation of Catholic Societies will be held in the city of Cincinnati, Ohio, Tuesday, December 10, 1901, and all Catholic Societies are cordially invited to become members and send representatives.

Fraternally yours,

Henry J. Fries, *President*.

John J. O'Rourke, *Secretary*.

Approved:

James A. McFaul, Bishop of Trenton, N. J.

Sebastian G. Messmer, Bishop of Green Bay, Wis.

Accordingly, the First National Convention was opened in Cincinnati, Ohio, Tuesday, December 10, 1901, and sessions continued for three days. Five members of the hierarchy, many priests and approximately 250 delegates from various states were in attendance. A constitution was adopted and the following officers were elected:

National President, Thomas B. Minahan, Columbus, Ohio; First Vice President, L. J. Kauffmann, New York, N. Y.; Second Vice President, Thomas H. Cannon, Chicago, Ill.; Third Vice President, Daniel Duffy, Pottsville, Pa.; Secretary, Anthony Matré, Cincinnati, Ohio; Treasurer, Henry J. Fries, Erie, Pa.

Executive Board: Nicholas Gonner, Iowa; Gabriel Franchere, Illinois; E. D. Reardon, Indiana; George W. Gibbons, Pennsylvania; P. H. McGuire, Pennsylvania; M. P. Mooney, Ohio; Lawrence Fabbacher, Louisiana.

Advisory Board: Rt. Rev. James A. McFaul, New Jersey; Rt. Rev. S. G. Messmer, Wisconsin.

The first convention was a pronounced success, and the new movement started out with the blessing of His Holiness, Pope Leo XIII and several members of the hierarchy. Its objects and principles were endorsed later on by three Popes, two Apostolic Delegates, the American Cardinals, sixteen Archbishops and seventy-two Bishops.

"Federation faces the great social and economic questions bringing the dictates of justice to the preservation of human rights, be they those of the laborer or those of the employer.

"Federation addresses itself to the great agencies that make for the formation of public opinion, public conscience and public morality, the press and the stage. Thus in every field of human endeavor Federation stands ready to do its full share towards the promotion of true human happiness.

"Federation has voiced in clarion tones at its annual assemblies, the attitude of the Church toward divorce, toward public morality, toward Godlessness in the home and school, toward economic injustice, and toward religious intolerance and bigotry.

"Federation has vindicated the rights of Catholics against unlawful interference, and the Catholic Indian, the Catholic Negro, the inhabitants of the far-off Philippines, the inhabitants of crucified Mexico, all lend their voices to the gladsome song of jubilation which celebrates the glory of the Federation."

ENDORSEMENTS OF THE HIERARCHY

Some of the Churchmen were very pronounced in their endorsement of Federation: Cardinal Gibbons called Federation "A jewel in our crown."

Cardinal O'Connell, of Boston, said: "Federation is the most potent barrier to the awful social evils which threaten our country's prosperity."

Cardinal Farley, of New York, said: "Federation has accomplished much. It has taught us many of our needs and duties."

Cardinal Bonzano (Former Apostolic Delegate to the United States and Papal Legate at the Twenty-Eighth International Eucharistic Congress held in Chicago) said in 1912 at the Eleventh National Convention of the Federation: "The Federation stands strongly for all the principles which are the very foundation and basis not only of the Catholic Church, but also of every civic society. Its work met with the approbation of the American Episcopate, of my illustrious predecessor Cardinal Falconio, and with the approbation of the Holy Father himself."

Archbishop Messmer, of Milwaukee, said: "Federation can look back with pride upon the work it has done."

Archbishop Blenk, of New Orleans, said: "Federation is a decided necessity and the work it has done and signal service it has rendered is its strongest recommendation."

OBJECTS AND PRINCIPLES OF THE FEDERATION

The American Federation of Catholic Societies is an organization of Catholics for the purpose of advancing their civil, social and religious interests.

It is not a political organization, and does not control the political affiliations of its members; it asks no favors or privileges, but openly proclaims what is just and fair.

It aims at the creation of sound public opinion on all important topics of the day; it stands for the Christian life of the nation itself; for the proper observance of Sunday; for the Christian education of youth; for the sanctity and perpetuity of Christian marriage; for the safeguarding of the Christian home.

It asserts the necessity of Christian principles in social and public life, in the state, in business, in all financial and industrial relations.

It combats all errors, which are in opposition to Christianity and threaten to undermine the very foundations of human society.

It is willing to co-operate with all loyal citizens and with all civil and social energies which work for truth and virtue.

It exposes falsehoods and injustice, whether in misrepresentation of history, doctrine, or principles of morality.

The aims of Federation, therefore, are religious and patriotic; they are the interest of all American citizens, and especially of those who believe in a Divine Lawgiver and in the revelation of a divine religion through Christ our Saviour.

FEDERATION'S PLATFORM EXPLAINED BY BISHOP SCHREMBES

Bishop J. Schrembs, D. D., now of Cleveland, Ohio, one of the strongest exponents of Federation, speaking at the Kansas City Federation convention in 1916 on the objects of Federation, said: "The platform of Federation is a fearless declaration of principles which alone can save society. Its program is a vast one. It appeals to and makes for the preservation of the home, and sacredness of the marriage tie.

"Federation works for the diffusion of Christian principles in the all-important field of the education of youth.

"Federation reaches out into the field of human suffering in every form, blessing it with the healing principles of Christian charity. No one is exempted from its loving care, the wayward, the fallen, the criminal—to all it gives a helping hand.

Archbishop Moeller, of Cincinnati, said: "Federation has done a vast amount of good to which I can testify. It is being built along the lines laid down by Leo XIII."

Bishop McFaul, of Trenton, N. J., said: "Federation produced golden fruit. Not only Catholicity in the United States, but in Porto Rico and the Philippines, has received new life and vigor from the pulsations of Federation's mighty heart."

Archbishop Canevin, of Pittsburgh, Pa., said: "I consider the Federation the most important union of Catholic laymen in the world. Federation has done in the first ten years of its existence more in Catholic activities than has been done in the preceding fifty years."

Bishop Muldoon of Rockford, Ill., said: "Federation is a mighty instrument for good in the United States."

Bishop Spalding, of Peoria, Ill., said: "Federation's work is great and urgent and should have the sympathy of all sincere Catholics."

Bishop Bush of St. Cloud, Minn., said: "Federation is doing great and good work which meets my entire sympathy."

Bishop Lillis, of Kansas City, Mo., said: "Federation has my endorsement—it is on the right course."

Endorsements were also received from: Archbishop P. Bourgade of Santa Fe, N. Mex.; Archbishop P. Chappelle of New Orleans, La.; Archbishop A. Christie of Portland, Ore.; Archbishop W. H. Elder of Cincinnati, Ohio; Archbishop J. J. Glennon of St. Louis, Mo.; Archbishop J. J. Harty of Manila, P. I.; Archbishop G. Montgomery, Coadjutor of San Francisco, Cal.; Archbishop Prendergast of Philadelphia, Pa.; Archbishop J. E. Quigley of Chicago, Ill.; Archbishop P. Riordan of San Francisco, Cal.; Archbishop P. J. Ryan of Philadelphia, Pa.; Archbishop J. J. Williams of Boston, Mass.; Bishop E. P. Allen of Mobile, Ala.; Bishop H. J. Alerding of Fort Wayne, Ind.; Bishop J. G. Anderson, Auxiliary of Boston, Mass.; Bishop T. D. Beaven of Springfield, Mass.; Bishop L. H. Boeynaems of Hawaii; Bishop T. Bonacum of Lincoln, Neb.; Bishop J. B. Brondel of Helena, Mont.; Bishop M. F. Burke of St. Joseph, Mo.; Bishop F. A. Burke of Albany, N. Y.; Bishop J. J. Carroll of Philippine Islands; Bishop J. P. Carroll of Helena, Mont.; Bishop F. S. Chatard of Indianapolis, Ind.; Bishop C. Colton of Buffalo, N. Y.; Bishop T. L. Conaty of Los Angeles, Cal.; Bishop H. Cosgrove of Davenport, Ia.; Bishop J. F. Cunningham of Concordia, Kans.; Bishop P. J. Donahue of Wheeling, W. Va.; Bishop F. Eis of Marquette, Mich.; Bishop L. M. Fink of Kansas City, Kans.; Bishop J. Farrelly of Cleveland, Ohio; Bishop J. S. Foley of Detroit, Mich.; Bishop J. A.

Fitzmaurice of Erie, Pa.; Bishop J. A. Forest of San Antonio, Tex.; Bishop J. F. Fox of Green Bay, Wis.; Bishop H. Gabriels of Ogdensburg, N. Y.; Bishop N. A. Gallagher of Galveston, Tex.; Bishop P. J. Garrigan of Sioux City, Ia.; Bishop E. A. Garvey of Altoona, Pa.; Bishop A. J. Glorieux of Boise, Idaho; Bishop Thos. Grace of Sacramento, Cal.; Bishop H. Granjon of Tucson, Ariz.; Bishop Leo Haid of North Carolina; Bishop J. J. Hartley of Columbus, Ohio; Bishop T. A. Hendrick of Cebu, P. I.; Bishop J. J. Hennessy of Wichita, Kans.; Bishop T. Hesslin of Natchez, Miss.; Bishop M. J. Hoban of Scranton, Pa.; Bishop J. J. Hogan of Kansas City, Mo.; Bishop I. Horstman of Cleveland, Ohio; Bishop John Janssen of Belleville, Ill.; Bishop W. A. Jones of Porto Rico; Bishop B. J. Keiley of Savannah, Ga.; Bishop W. J. Kenny of St. Augustine, Fla.; Bishop Koudelka of Superior, Wis.; Bishop J. McGavick, Auxiliary of Chicago; Bishop McGolrick of Duluth, Minn.; Bishop B. J. McQuaid of Rochester, N. Y.; Bishop C. P. Maes of Covington, Ky.; Bishop N. C. Matz of Denver, Colo.; Bishop T. Meerschaert of Oklahoma; Bishop J. S. Michaud of Burlington, Vt.; Bishop J. B. Morris of Little Rock, Ark.; Bishop H. P. Northrup of Charleston, S. C.; Bishop J. J. O'Connor of Newark, N. J.; Bishop E. J. O'Dea of Seattle, Wash.; Bishop D. O'Donaghue of Louisville, Ky.; Bishop C. J. O'Reilly of Baker City, Ore.; Bishop H. J. Richter of Grand Rapids, Mich.; Bishop J. Ryan of Alton, Ill.; Bishop A. F. Schinner of Superior, Wis.; Bishop J. Schwebach of La Crosse, Wis.; Bishop J. W. Shaw of San Antonio, Tex.; Bishop Wm. Stang of Fall River, Mass.; Bishop J. Stariha of Lead, S. D.; Bishop Van de Ven of Alexandria, La.; Bishop Van de Vyver of Richmond, Va.; Bishop P. Verdaguer of Brownsville, Tex.; Bishop D. J. Dougherty of Jaro, P. I. (now Cardinal Dougherty of Philadelphia, Pa.); Bishop H. Althoff of Belleville, Ill.; Bishop John Gunn of Natchez, Miss.; Bishop Ward of Leavenworth, Kans.; Bishop John McCort, Auxiliary of Philadelphia, Pa.; Bishop T. F. Hickey of Rochester, N. Y.; Bishop E. D. Kelley, Auxiliary of Detroit, Mich.; Bishop P. J. Nussbaum of Corpus Christi, Tex.; Bishop T. O'Connell of Richmond, Va.; Bishop J. H. Tihen of Lincoln, Neb.; Bishop L. Walsh, Portland, Me.; Bishop V. Wehrle of Bismark, N. D.; Bishop M. J. Curley of St. Augustine.

THE HOLY FATHER'S ENDORSEMENT

The Federation labored under three pontificates and received the repeated approbation and blessing of Leo XIII, Pius X and Benedict XV. In a special letter sent by Pope Pius X to Federation under date of March 28, 1906, His Holiness said among other things:

"We rejoice at the fruits you have already gathered in the American Federation of Catholic Societies and see the hope and the promise of still more in the future. May the labors of the Federation, which has begun with the prudence worthy of the highest praise, be crowned with the blessing and the assistance of God."

Pope Benedict sent his blessing through Cardinal Gibbons at the Baltimore Convention. Cardinal Gibbons, who had just returned from the conclave at Rome, gave this message to Federation:

"So far as I know I was the first one to be given an audience by Pope Benedict XV, and was probably the first one authorized to bestow the blessing of the new pope. This blessing His Holiness sent to the American Federation of Catholic Societies and to all members of affiliated organizations."

Another message received from Rome at the same convention stated:

"The Holy Father wishes the Federation every success in its work and prays for its prosperity."

SECULAR PRESS ENDORSES FEDERATION

The work of Federation has not only received the warmest encomiums of Catholic leaders, but the secular press was profuse in its praise of Federation's activities:

The New York Times said: "All the conservative elements of the country ought to unite with Federation in securing legislation in conformity with the views expressed in its resolutions and declarations."

The Boston Herald said: "The Federation of Roman Catholic lay societies has proved a powerful agency for stopping vice and corruption."

The Pittsburgh Daily Post (August 12, 1909) said: "The Federation is a truly militant organization which strikes body blows at so many evils: the white slave trade, the divorce evil, profane language and the base theatre. Federation fights in the open. It is an inspiring battle and the world will be better for it."

The Buffalo Commercial says: "What appealed to us most strongly in Federation is the courageous faith with which the representatives of Catholic societies grapple the live wire problems of the hour. Federation said much about Socialism, yet nothing has been said at which any Socialist could take offense. The existence of conditions that provoke the discontent out of which Socialism grows is admitted, but the Church declares the remedy for these ills lies in the Sermon on the Mount rather than in the writings of Marx and Engels. This is wisdom."

The Pittsburgh Christian Advocate (Methodist Episcopal)) (Aug., 1909) said: "We wish to join hands with the Federation as fellow workers for righteousness and fight with Federation for the suppression of the tremendous evils which threaten our national and social life."

The Jewish Independent said: "The Catholic Federation deserves a great deal of credit for the stand it has taken against filth on the stage."

Zion's Herald, a Methodist Episcopal organ, says: "The Boston convention of the Catholic Federation was remarkable in its Biblical setting and exercises, and in its treatment of the palpable evils of the day. It still remains true that Protestantism in New England is being outranked by the Roman Catholic Church and the reason lies exclusively in the fact that it does not believe as does the Catholic Church, in the essential certitudes of the Christian revelation."

The Ohio State Journal of Columbus, Ohio, said: "Every one of the addresses made before the Catholic Federation Convention (held in Columbus, Ohio) has gone down to the bed rock of truth. These eloquent appeals for the advancement of the cause of morality and religion are applauded by every right-thinking man and woman."

The Baptist World of Louisville, Ky., said: "Federation made no attack on Protestants. The social evil, the white slave traffic, child labor, women in industry, short hours and a living wage, the low theatre, all received careful and intelligent treatment. It was here that Catholics showed at their best. They are undoubtedly awake to the question of the hour."

WHAT FEDERATION HAS ACCOMPLISHED

The question is frequently asked, says Bishop McFaul, "*What has Federation accomplished?*" Prominent may be mentioned: Assisting in the creation of a Catholic public opinion in the United States. Urged the repeal of the obnoxious marriage law in Cuba. Betterment of conditions in the Philippines and Porto Rico. Appointment of Catholics on the Indian and Philippine Commissions. Permission granted for the celebration of Holy Mass in the navy yards, public institutions, prisons and reform schools. Assisting Catholic Negro Missions. Introduction of Catholic books in public libraries. Fostering friendly relations between societies—especially of different nationalities. A move toward stricter divorce laws. Revision of histories and books of reference prejudicial to the Catholic Church. Assisted in the restoration by the Government of rations to Catholic Indian scholars, and in the defeat of the Bard amendment affecting the rights

of Catholic Indians. Final acceptance of the Father Marquette statue by our Government. Consideration shown our Catholic Filipino students. Inaugurating a general crusade against indecent and immoral literature, pictures, post cards, theatricals and advertisements. The Congo question. In Ohio the State Federation prevented the State from interfering in Catholic orphanages and institutions. County support is also being given to Catholic hospitals in several localities. The Federation in New Jersey killed a legislative bill which would have made the parochial schools taxable. Several measures detrimental to Catholics have been killed through the efforts of our Catholic societies in Illinois, Kansas, Louisiana, Pennsylvania and Kentucky. The Indiana, Ohio, Kentucky and Kansas Federations and the Catholic societies of Missouri defeated a measure to furnish free textbooks in the public schools. Inauguration of Catholic lecture courses. Mission to non-Catholics. Distribution of Catholic literature. In several localities laws have been enacted for a proper "observance of Sunday." Agitation on the school question. Encouragement given to probation work. Exposing indecent and bigoted publishing houses. Looking towards the removal of bigoted officials from holding public office. Investigations in the Judge Wilfley matter, United States Consular Judge in China. Assisted in the passage of the Philippine Appropriation Bill for Church damages. Investigation in the "American Red Cross" expenditures for Messina earthquake sufferers. Assisting in the suppression of the white slave traffic. Procured the co-operation of the Bill Posters' Association of the United States and Canada in the stamping out of indecent and sacrilegious posters. Many reputable business men withdrew their patronage from magazines containing scurrilous articles on Catholic priests and the hierarchy, after Federation had drawn their attention to these calumnious articles. Caused the removal of scurrilous pictures of monks. The Ferrer case and the McClure's Magazine. Protested against the insults heaped upon our Holy Father by the Mayor of Rome and protested against his coming to the Panama Exposition. Established friendly relations between the A. F. of C. S. and the American Federation of Labor. Forwarded an open letter on the indecent drama to the leading theatrical producers in the United States. Procured the co-operation of several leading theatrical producers who promised to suppress the indecent drama. Compiled and circulated a "black list" of theatrical plays and moving pictures with view of their suppression. Sent a special committee to the President of the United States and Secretary of State protesting against the persecu-

tion of priests and nuns in Mexico. Doing effective Social Service work, etc., etc.

FEDERATION CRITICS

The Federation has had its critics. Upon investigation it was learned that these critics had never attended a National Convention, had never been identified with the work of Federation in their localities and had never taken any pains to study the Federation movement. The best answers to these critics were given by Bishop R. Canevin of Pittsburgh, Pa., and Cardinal O'Connell of Boston, Mass., both of whom were for many years members of Federation's Advisory Boards. Bshp Canevin said:

"Anyone who has watched the progress of Federation in the past ten years must be surprised. I believe it has accomplished in these ten years in Catholic activities more than has been done in the preceding fifty years. Its work has been so successful that it has aroused some antagonism and some criticism in some quarters, but that is the highest compliment that could be paid Federation and the highest testimonial to the excellence and success of its work. No good work has ever been undertaken and carried on without arousing criticism. Criticism and opposition are often the very best evidences that we are doing something and achieving something."

Cardinal O'Connell said:

"Until the critic is met equally in the face we shall continue to hear the same half-concealed, wholly petty and querulous animadversion about Federation which again and again has been answered by the officers and those Bishops and Archbishops whose courage and foresight and zeal have strenuously upheld this great movement against back-door whisperings, and by the Holy Father himself who in the clearest words has endorsed and blessed Federation's purpose and its work."

AFFILIATED SOCIETIES

From a little mustard seed the Federation movement in the United States grew in strength and power each year. The report made at the Sixteenth National Convention in 1917 disclosed that the Federation movement had been introduced into practically every state of the Union, into Hawaii, Porto Rico, Alaska, Canal Zone and the Philippines. Diocesan units, county units, leagues and Federation centers were established in California, Colorado, Georgia, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, New York, Ohio, Pennsylvania, South Carolina, Texas, Vermont, Wisconsin, Washington.

The following national Catholic Societies were affiliated with the Federation: Catholic Order of Foresters, German Roman Catholic Central Verein, Catholic Knights of America, Catholic Mutual Benefit Association, Knights of St. John, Irish Catholic Benevolent Union, Western Catholic Union, Women's Catholic Order of Foresters, Young Men's Institute, Bohemian Catholic Union of Texas, Ancient Order of Hibernians, Ladies' Auxiliary A. O. H., South Slavonie Union, Massachusetts Catholic Order of Foresters, Catholic Church Extension Society U. S. A., Catholic Indian Congress, Catholic Mutual Protective Association, Catholic Young Men's National Union, Catholic Knights and Ladies of America, Knights of Father Matthew, Daughters of Columbia, Catholic Press Association of the U. S. A., Catholic Ladies of Columbia, Knights of St. George, Bohemian Roman Catholic First Union, Lithuanian Roman Catholic Alliance, Catholic Colonization Society, Catholic Association of Porto Rico, Catholic Educational Association, Ladies' Auxiliary Knights of St. John, Ladies' Catholic Benevolent Association, Several hundred Councils of Knights of Columbus.

The Federation represented about 3,000,000.

OFFICERS OF THE FEDERATION

This vast machinery was controlled by an Advisory Board composed of members of the hierarchy, by an Executive Board and National Officers. In 1917 the following were members of these boards:

Advisory Board: His Eminence James Cardinal Gibbons, D. D., Baltimore; His Eminence William Cardinal O'Connell, D. D., Boston; His Eminence John Cardinal Farley, D. D., New York; Most Rev. S. G. Messmer, D. D., Milwaukee, Wis.; Most Rev. J. J. Glennon, D. D., St. Louis, Mo.; Rt. Rev. Regis Canevin, D. D., Pittsburgh, Pa.; Rt. Rev. B. J. Keiley, D. D., Savannah, Ga.; Rt. Rev. Joseph Schrembs, D. D., Toledo, Ohio; Rt. Rev. P. J. Muldoon, D. D., Rockford, Ill.; Rt. Rev. J. P. Carroll, D. D., Helena, Mont.; Rt. Rev. P. J. Donahue, D. D., Wheeling, W. Va.; Rt. Rev. D. J. Donaghue, D. D., Louisville, Ky.; Rt. Rev. D. J. O'Connell, D. D., Richmond, Va.; Rt. Rev. T. F. Lillis, D. D., Kansas City, Mo.

National Officers: Thos. P. Flynn, Chicago, Ill., President; J. J. Hynes, Buffalo, N. Y., Vice President; J. A. Coller, Shakopee, Minn., Vice President; Joseph Frey, K. S. G., New York, Vice President; Geo. Reinhardt, Kansas City, Mo., Vice President; Jos. McLaughlin, Philadelphia, Pa., Vice President; E. J. Cooney, Louisville, Ky., Vice President; Anthony Matré, K. S. G., Chicago, Secretary; C. H.

Schulte, Detroit, Michigan, Treasurer; Chief Shooting Hawk, Yankton, S. D., Color Bearer.

Executive Board: Thos. H. Cannon, Chicago, Ill.; Nicholas Goner, K. S. G., Dubuque, Ia.; Edward Feeney, K. S. G., Brooklyn, N. Y.; Daniel Duffy, Pottsville, Pa.; C. W. Wallace, Columbus, Ohio; H. V. Cunningham, K. S. G., Boston, Mass.; Chas. I. Denechaud, K. S. G., New Orleans, La.; F. W. Heckenkamp, Jr., Quiney, Ill.; F. W. Mansfield, Boston, Mass.; R. B. Ennis, Pittsburgh, Pa.; John P. Chew, St. Louis, Mo.

NATIONAL CONVENTION CITIES

The sixteen National Conventions were held in the following cities: In 1901 at Cincinnati, Ohio, sponsored by Archbishop W. H. Elder, D. D.; 1902 at Chicago, Ill., sponsored by Bishop P. J. Muldoon, D. D.; 1903 at Atlantic City, N. J., sponsored by Bishop J. A. McFaul, D. D.; 1904 at Detroit, Mich., sponsored by Bishop J. S. Foley, D. D.; 1906 at Buffalo, N. Y., sponsored by Bishop C. H. Colton, D. D.; 1907 at Indianapolis, Ind., sponsored by Bishop F. S. Chatard, D. D.; 1908 at Boston, Mass., sponsored by Cardinal O'Connell, D. D.; 1909 at Pittsburgh, Pa., sponsored by Bishop R. Canevin, D. D.; 1910 at New Orleans, La., sponsored by Archbishop J. H. Blank, D. D.; 1911 at Columbus, Ohio, sponsored by Bishop J. J. Hartley, D. D.; 1912 at Louisville, Kentucky, sponsored by Bishop D. O'Donaghue, D. D.; 1913 at Milwaukee, Wis., sponsored by Archbishop S. G. Messmer, D. D.; 1914 at Baltimore, Md., sponsored by Cardinal Gibbons, D. D.; 1915 at Toledo, Ohio, sponsored by Bishop J. Schrembs, D. D.; 1916 at New York, N. Y., sponsored by Cardinal Farley, D. D.; 1917 at Kansas City, Mo., sponsored by Bishop Thos. F. Lillis, D. D.

A condensed report of each National Convention will appear in future issues of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Chicago, Ill.

ANTHONY MATRÉ, K. S. G.

BISHOP ENGLAND'S CORRESPONDENCE WITH BISHOP ROSATI

Among the numerous documents preserved in the Archives of the Catholic Historical Society of St. Louis, there are nine manuscript letters and one circular, addressed by Bishop John England of Charleston to Bishop Joseph Rosati of St. Louis. They are, with the one exception, in the Bishop's handwriting. The earliest one is dated Charleston, S. C., December 29, 1826; the latest one, Charleston, S. C., August 14, 1838. With the exception of the Latin circular, they are all in English. Being written under the continual pressure of the pioneer Bishop's many cares and labors, they naturally lack the literary polish of other and lesser men's work; but their familiarity of tone and occasional negligence of style do not impair, to any serious degree, the vigor of thought and language of this truly great man. For a great man and a great Bishop, John England certainly was; in fact one of the greatest.

Born in Cork, Ireland, September 23, 1786, of a staunch Catholic family that had suffered greatly under the penal laws, he first turned to the study of law, but after two years' strict application entered the Seminary of Carlow to prepare himself for the priesthood. He was ordained October 10, 1808, and soon after appointed head of St. Mary's Theological Seminary.

When the Diocese of Charleston was established, embracing the Carolinas and Georgia, Dr. England was chosen as its first Bishop, and was consecrated in St. Finbar's Cathedral on September 21, 1820, by Bishop Murphy of Cork. The new diocese had only two churches and two priests. On his arrival the Bishop set out on a visitation of his vast field of labor, seeking out and bringing together his scattered flock. In an area of 127,000 square miles there were about 1,000 Catholics, white and black, among a population of 1,063,000. The Protestant spirit was strong and aggressive. But the spirit of Bishop England took up the gage of battle against bigotry and prejudice, whilst holding the shield of faith over his own people, and so inspired them with the courage of their convictions. He purchased a lot in the city of Charleston and built on it a temporary wooden structure to do duty as his cathedral, and named it in honor of St. Finbar, the patron saint of Cork. And he, the Bishop, took up his abode in an humble cottage adjoining the church. Hugh P. McElrhone, in the

Memoir prefixed to his Selection from Bishop England's works, describes him in characteristic fashion: "Unterrified by the alarm and horror his presence excited, behold him walking down Broad Street, hands clasped behind his back, buckled shoes, traditional knee-short clothes, frock coat with military flaps, wide-brimmed quaker hat, purple Roman collar, close-buttoned vest—never with cigar or snuff-box in hand,—for he detested Virginia's weed,—such as he is, poor as a beggar, but independent as a king."¹

The Church of America needed such men in those early days of "sturt and strife."

Bishop England was a man of high courage. When a formidable band of rowdies threatened to burn his churches and institutions, and when the civil authorities refused to make a move against the disturbers of the peace, the Bishop called upon his sturdy Irishmen to repel the threatened attack, with the effect of cowing the aggressors and shaming the bigots.

Bishop England was the first man in the United States to publish a Catholic weekly, the *United States Catholic Miscellany*, the first number of which was issued in 1821, and which continued to appear until 1861. Dr. England had been one of the first and strongest supporters of Daniel O'Connell in Ireland. "With Bishop England at my back," the Great Liberator once said in a reminiscent mood, "I would not fear the whole world before me." The defense of the cause of Ireland fills many a page of the *Miscellany*.²

Bishop England was the first and most earnest promoter of Provincial Councils. He attended the first four Councils of Baltimore, and by his wise counsels, as well as by his eloquent appeals, stood foremost among the American prelates.

The letters of Bishop England, which we are about to submit to

¹ The Works of the Right Rev. John England, Bishop of Charleston, S. C., with Memoir Memorials, Notes, a Full Index by Hugh P. McElvone, in two volumes, Baltimore, (1884) vol. I, p. xiii.

² "He established the *United States Catholic Miscellany*," and found time amongst his immense and various occupations, to supply its columns with a vast amount of original matter, not always, perhaps as perfect in literary polish, as if he had read over the blotted manuscript before it was hurried to the printer, but always resistless in reasoning, charming by its fervid eloquence, overwhelming with its accumulated condition. The volumes of the *Catholic Miscellany* are very rare. We have in our Library two bound volumes of the series from July to December, 1824, and from January to June, 1825. Each weekly number contains sixteen pages of reading matter. The format is 8½ by 5½ inches; the paper is excellent. The contents are essays, letters occasional sermons, ecclesiastical news and poetry.

the public, were written to Bishop Joseph Rosati, the first Bishop of the Diocese of St. Louis, a man of deep learning, untiring zeal, gentle winning manners and unaffected piety. In making clearer some of the matters touched upon by Bishop England we will quote from the writings of Bishop Rosati. It is a matter of regret that we have not been able to obtain copies of Bishop Rosati's part of the correspondence: what we have found we will give.

Charleston, S. C., Dec. 29, 1826.

Right Rev. Sir—

The departure of Doctor Dubourg has placed me in some difficulty as to the exercise of jurisdiction. He requested of me to act as his vicar general, *in spiritualibus* for East Florida. I appointed to the care of St. Augustine, a Rev. Timothy McCarthy, who for some time conducted himself very well, but latterly he has disgraced our religion. Finding that Doctor Dubourg left this country without writing to me & having no communication with you, I am at a loss to know whether you have succeeded to the See of New Orleans, & whether I have lost my delegated jurisdiction over East Florida, as the principal from whom I had it has resigned. In this state of things I have forborne to act, lest I might be intruding upon another jurisdiction.

I do not think that Mr. McCarthy ought to be permitted to remain one hour in authority in any place in the Catholic Church, & I have no one to replace him. I want six or seven priests for my own Diocese, & must naturally give a preference thereto & if Florida is neglected, the people will, as many have fall into other hands than ours.—Will you have the good-ness to give me some information upon this subject.

There is another large and interesting portion of territory, and I know not in whose charge it is.—Alabama and Mississippi! The Catholics of Alabama have frequently applied to me, and I was told by the Archbishop that Doctor Dubourg undertook to have it supplied. I beg to inform you that I know several Catholics there who complain to me that the faith of their children is in danger of being lost. Upon this subject I would refer you in the first instance to Mr. Luke Howard of Tusculumbia. I know persons who left my diocese to settle in Alabama; they were Catholics and even at the sacraments, and now because they have no ministry, they have left the church, and joined sectaries. The Archbishop informed me that it is in charge of the Bishop of New Orleans. I have been asked by the people to whom they should apply for a pastor, and I cannot tell them; will you please to inform me if you can?

I perceive by the newspapers that you have lately consecrated a Bishop. Will you be good enough to inform me of his title and residence and the extent of his jurisdiction. On those occasions any information conveyed to the Editors of the Catholic Miscellany in this city would be most acceptable and useful.

We know too little of each other and though embarked in a common cause, we have unfortunately no common concert. Any information you could have sent to us from your Western Churches would be a great favor conferred on, Right Rev. Sir,

Your affectionate Brother in Christ

John, Bishop of Charleston.

In answer to these enquiries, Bishop Rosati wrote substantially as follows:

To Bishop England, Charleston:

Your favours of the 29th Dec. came to hand only on the 22nd February, a few days before my departure for this city. This has been the cause why I have not answered sooner. However I had taken the liberty to write to you about the beginning of last December. If you have received it, as I hope, you have already got the information that you wanted. Bishop Portier, before we parted soon after his consecration, intended to write to you. But as my letter might have been lost I (now write again).

The right Revd. Dr. Portier Bishop of Olenos has been appointed Apostolic Vicar for a district composed of the Floridas and Alabama. Therefore St. Augustine being within his jurisdiction, he will take the measures which you suggested to me, and withdraw the powers etc. He resides presently in Pensacola, but after Easter he intends to visit St. Augustine.

On the resignation of Bishop Dubourg, the Diocese of Louisiana has been divided in two; that of New Orleans, and that of St. Louis. The former embraces the state of Louisiana and of Mississippi; the latter the state of Missouri the Territory of Arkansas and the other adjacent territories formerly called Upper Louisiana. The administration of both Dioceses has been for the present intrusted to me; but another Bishop must be appointed; I wish I may be allowed to remain in Missouri & I have been requested by some Catholics of Natchez to send a pastor. It is not now in my power, having no — &.

I am of your opinion that more communication and more concert amongst us would be very beneficial to religion. Convinced as I am of my insufficiency I will think it not only my duty, but also my happiness to profit by the knowledge and experience of my worthy brethren in the Episcopacy. But I do not flatter you R. R. S. if I tell you that I have a particular esteem of and veneration for your talents and piety, and if you permit me, I shall often have recourse to this assistance."

This communication is derived from a notebook in which Bishop Rosati was accustomed to copy the substance of his letters for his own information. There are eight such fasciculi in the archives of the St. Louis Historical Society, one of the series No. VII is lost. The one we used is No. III.

Bishop Michael Portier accompanied Bishop Du Bourg to America in 1817, completed his theological studies at Baltimore and was ordained priest by Bishop Du Bourg at St. Louis in 1818. He was consecrated by Bishop Rosati at St. Louis November 5, 1826, under the title of Bishop of Olenos, i. p. i. His residence was at Mobile, which in 1829 was made a diocese. He died at Mobile May 14, 1859.

Bishop England's answer was delayed by his absence from home.

Augusta, (Ga.), March 22, 1827.

Right Rev. and dear Sir.

I received some time since a very acceptable letter from you written at Barrens on December last. For the information and the compliments contained in which, I beg of you to accept my best thanks.

I had previously written to you, but know not whether my letter reached its destination. Your letter of December, however, satisfied me as to whom the jurisdiction of Florida was vested in. I am perfectly at a loss where to direct a letter to Bishop Portier and feel very desirous of having a communication with him upon the subject of the very unfortunate state of St. Augustine, where there is a Priest totally unfit for his place, whom I had the misfortune of ordaining and appointing and now do not think I have the power of removing.

I am desirous of publishing in the Miscellany a statistical account of our Church in the United States upon the plan of the *Almanach du clerge of France* and of the *Roman Almanach* and of the *English Directory*. Should you approve of it you would oblige me very much by sending me or procuring to be sent the necessary information, for the Diocese of New Orleans and St. Louis, viz: Extent of territory; 2. Date of erection of the See; 3. Succession of Bishops; 4. Names, time and place of birth and date of appointment and time and place of consecration of the present Bishop and, who were the consecrators and assistants; 5. Number of parishes; 6. Number of Churches; 7. Number of Priests on the Mission; 8. Number of Catholics and of other denominations; 9. Seminaries and Colleges and Convents, and the history and particulars of each, together with any other interesting matter.

This year the Miscellany is likely to cost us \$250 over its income unless exertion be made to procure subscribers. May I solicit your favorable attention to this circumstance together with my request that you would exhort your clergy to aid by recommending it to their people and either becoming agents therefore or procuring those who would be good agents and communicating information to us for its columns.

I am now on the visitation of this state and hope to be in Charlestown before Palm Sunday.

May I assure you, very dear sir, of my sincere esteem, and requesting a participation of your prayers and sacrifices subscribe myself

Your affectionate brother in Christ

John, Bishop of Charleston.

Bishop Rosati sent an answer to this letter on June 16. The entry in his letter book referring to it consists of scraps of information hastily jotted down. We transcribe it, and add a few explanatory notes.

To Bishop England, Charleston.

Your favours of the 22nd March came to hand no sooner than the 25th June, having been absent for several months from the Seminary.

A statistical account of our church published in the Miscellany would be read with great satisfaction in the Catholic Miscellany. Therefore I have endeavored with pleasure to give you the information you desire; as I have received your letter only a few weeks ago, I could not have sufficient time to procure the further & &.

Since the preceding accts. I have received letters from Propaganda that I have been appointed Bp. of St. Louis & Cath. Pop. of St. 3000. 600 paschal communions. of Cahokia 200 fam. 200 communicants; of Carondelet, 100 fam. 100 comm. Gen. Thom. James (Post Office James Mill, Monroe County, Illinois) and Mr. St. Vrain Merchant in Kaskaskiae & offer their services as agents; Mr. Dahmen subscription paid, and not received his papers. My acct. to be sent by the letters &.''

It is evident that Bishop Rosati was well pleased with the plan of "A Statistical Account of the Church in America," and he, no doubt, furnished other information to Bishop England in addition to what is given in the present concept of the letter. The *Account* was elaborated in 1836 and sent to Rome in September of that year. It is printed in the Collection of Bishop England's works, published 1849, Vol. III, p. 226 sq. Bishop England lays particular stress upon the great losses the Church has sustained by the emigration of Catholics from Europe to the United States. "We may unhesitatingly assert, that the Catholic Church, has within the last fifty years, lost millions of members in the United States," is what he says; and the main reason for the losses is given as "the absence of a clergy sufficiently numerous and properly qualified for the missions in the United States." The proportion of practical Catholics to the number of Catholic families in the city of St. Louis would give one communicant to every family. In Cahokia and Carondelet the proportion was the same.

Between the 22nd day of March, 1827, and the 18th day of September, 1832, we have no written communication from Bishop England to Bishop Rosati. But in 1829 the two prelates met at the first Provincial Council of Baltimore, held in October of that year, under the presidency of Archbishop Whitfield. Bishop England was here selected to write the Pastoral letter of the Fathers of the Council to the Clergy and Laity of the United States. In the eighth Private Session of the Council Bishops England and Rosati were joined together in a commission for the purpose of preparing a *Book of Ceremonies*. Bishop Rosati was requested to write a letter to the Sovereign Pontiff in regard to the Decrees of the Council. In the letter the Fathers take occasion to recite the various causes that have hindered a more rapid progress of the church, chief among them, the dearth of laborers for the vineyard, and the scandals caused by some of those that were sent or allowed to come to America, on the principle that anything was good enough for America.

It was about the middle of the year 1832 that Bishop England started for Europe for the purpose of seeking men and means for his diocese of Charleston. In a printed circular and a brief postscript he notified Bishop Rosati of the fact:

*Joannes England, Dei et Apostolicæ Sedis Gratia
Episcopus Carolopolitanensis,*

Omnibus has præsentibus inspecturis, Salutem, etc.

Europam propter negotia gravia ecclesiastica petituri; notum volumus, nos omnes facultates, tam ordinarias quam extraordinarias, nobis pro regimine atque administratione nostræ Dioceseos quolibet perventis, R. R. P. P. D. D. Jacobo Whitfield,

Archiepiscopo Baltimorensi, atque Michaeli Portier, Episcopo Mobiliensi, tamquam Vicariis nostris generalibus impertivisse; eisque vel alterutri vel alteri eorum ut tali, a nobis subditis pariendum atque opitulandum, in Deo injungimus.

Praeterea omnes facultates quascumque pro administratione Diocesae necessarias, omnemque jurisdictionem, exceptis pro promotione ad ordines, pro litteris dimissorialibus concedendis, vel pro censuris a nobis vel a Vicario nostro generali inflictis vel infligendis levandis, concedimus usque ad nostrum reditum commissioni trium nostrae diocesis presbyterorum, viz. Vicario qui Praeses erit, Custodi Sigilli atque Secretario: ita ut ad valide agendum, necesse erit, una cum praeside unum vel alterum ex aliis duobus consentire: uno vero cum praeside consentiente, uterque tenetur ad instrumentum conficiendum, cum opus fuerit, concurrere, atque ad decretum exequendum: omnibusque injungimus obedientiam atque reverentiam huic administrationi.

Si vero locus Praesidis, sive Custodis Sigilli, vel Secretarii vacare contigerit, morte, cessione, vel amotione a nostro Vicario Generali facto, sive alio quolibet modo; Vicarii nostri generalis erit alium sacerdotum loco vacato subrogare: quique ita subrogatus fuerit, jurejurando coram vel Vicario Generali vel uno vel duobus aliis ex praedictis commissariis, ad munera officii fideliter adimplenda pro rita et valide ad officium promota habetur.

Nosque volentes praedictae commissioni statim providere, constituimus sacerdotes nostrae Diocesis, Rev. P. Robertum Browne, Vicarium atque Praesidem, Rev. D. Andream Byrne, Custodem Sigilli, atque Rev. D. Richardum S. Baker, Secretarium; eosque in praedictis officiis constitutos per has praesentes declaramus, donec nobis vel Vicario nostro Generali aliter bene visum fuerit.

Datum apud Carolipolim, in Carolina Australi, die prima mensis Julii, anno millesimo octingentesimo trigesimo secundo,

Joannes, Episcopus Carolopolitanensis.

Ex mandato Illus. et Rev. Dni. Dni. mei.

Petrus Whelan, Secretarius.

Facultates extraordinariae concessae.

Commissioni pro administranda Diocesi Carolopolitana, ab Episcopo, vi delegationis Apostolicae.

1. Dispensandi in irregularitatibus, exceptis illis quae ex homicidio voluntario provenirent.

2. Dispensandi et commutandi vota simplicia in alia pia opera.

3. Dispensandi in quinquaginta casibus, super secundo consanguinitatis vel affinitatis gradu, nullomodo primus gradus attingatur, tam in matrimoniis contractis quam contrahendis, et in aliis omnibus casibus affin. vel consanguin. extra secundum.

4. Dispensandi in quinquaginta casibus, etiam in primo affinitatis gradu ex copula illic. per lineam sive, collat. sive rect. resultants, dummodo nullam sit dubium quod conjux possit esse proles ab altrutro contrahentium genita.

5. Dispensandi super imped. criminis, neutro tamen conjugum machinante; et restituendi jus debit. amiss. petendi.

6. Dispensandi in impedimento cognationis spiritualis.

7. Benedicendi, paramenta et alia utensilia ad sac. Missam necessaria, ubi non interveniat sac. unc.

8. Absolvendi ab Haeresi, Schismate et Apostasia a fide.

9. Celebrandi bis in die, si necessitas urgeat; et celebrandi sine ministro;

rarissime et non sine gravissimo incommodo aliter orituro, haec facultas exercenda.

10. *Dispensandi quando expedire videbitur, super esu carnum, ovorum et lacticiniorum, tempore jejunii at Quadragesimae.*

11. *Dispensandi, cum aliter gravissime orirentur incommoda, super imped. cultus disparitatis.*

12. *Praedictas facultates aliis sacerdotibus communicandi.*

To this list of faculties the following note is appended:

Charleston, S. C., July 4, 1832.

Right Rev. and dear Sir

Upon the point of embarking for Europe & about to visit Rome, I feel it right to inform my brethren of where I have lodged my powers. I regret to add that the Archbishop declines—yet I have left him the power, if he pleases to use it.

My object is to procure labourers & means for my diocese. Should I be able to meet your wishes in any way I should be happy. Letters to Pitray Niel & Co., Havre, for me will me. Pray for me & be assured of the respect and attachment of

Your affectionate Brother in Christ

John, Bishop of Charleston.

Right Rev. Dr. Rosati.

Archbishop James Whitfield was an Englishman by birth and education; and not particularly friendly to the great Irish prelate in the American episcopacy, as will appear later on.

The next letter of Bishop England is dated

Dublin, (Ireland) Sept. 18th, 1832.

Right Rev. and Very Dear Sir.

Having spent about a month in this country (Ireland), I am now on the eve of my departure for Rome and I hope to be here on my return in the month of March. I feel that I owe it to you, to America, and to Ireland, to state what I have done for my own diocese in regard to procuring a good supply of proper candidates for orders and to suggest to you the utility of your acting on the same plan which would, I think secure you against the evils of want of a proper ministry and of hazard in receiving untried subjects or bad priests. Should you approve of the plan and signify the same to me, I could before my return to the U. S. communicate your wishes to the Prelates and Presidents of the colleges which I point out and you might thenceforth communicate with them yourself. There is a greater number of candidates for orders than the Irish Church requires and each Bishop selects at examinations those whom he thinks most useful for his diocese. Amongst the remainder are several excellent subjects, the better amongst them are in the habit of then offering for the English missions; and a few have gone across the Atlantic, but generally these last were those who had least hopes in Europe. The Irish Prelates are now disposed to give a preference to the church of the province and to afford us every aid to secure good priests. I now have secured candidates of superior promise, several of whom have nearly finished their course of study, and I have regulated with

the prelates who form the board of Trustees of Maynooth College and with the President of that College and of Carlow the following plan:

1—This board meets thrice in the year. I write to them that I shall want in that year one, two or more candidates. They select from those who present themselves so many of the best promise, and recommend them to spend a year or two prosecuting their studies in the College of Maynooth or Carlow at the option of the candidate.

2—I then authorize the President of the college to receive in my name such number as I may want of those candidates, provided their talents and conduct give good assurance of their being useful in my diocese after one or two years probation at Carlow or Maynooth.

3—I will not have any candidates ordained for me; but when he is approved of by the President of the college, I pledge myself, if he brings a certificate to that effect, that I will receive him and afford him the opportunity of completing his studies; and if I find his conduct good and his acquirements sufficient, that I will ordain him and give him a mission.

4—*Ceteris partibus*, I will prefer a candidate who will be able to pay the expenses of his voyage and education; but if such cannot be had, I will try to assist in both and, at all events, if he be highly recommended and has no means, I will have him kept free of expense upon his arrival in America until I find his conduct such as to require his rejection.

Should you approve of this plan for your diocese and desire to conclude an arrangement upon it as a basis, I have no doubt you could be well and regularly supplied to your satisfaction. If you do—be good to copy the above with any modifications you may think proper, and I shall upon my return hither so make the arrangement in your name as to enable you to communicate with those Prelates & Presidents & thenceforth secure to yourself good and useful candidates. Should you want any immediately, be good enough to mention how many and of what kind and also if you can defray if necessary any of the expenses of their voyage and education and how (much).

I shall (God willing) leave this place for France and Italy in the course of a week; probably I shall be in Naples sometime in January and would be happy to hear from you, or if you could write thither to some person there to aid me in two ways: first I am desirous of obtaining for our Mission in Charleston some specimens of natural curiosities or works of art, so as to put our Protestant Americans under a compliment to Catholic Italy, & second, to get some books, for my poor library and seminary. I rely on your kind and friendly disposition to aid me.

I wish you saw our bishops here (in Ireland), how attached to each other, how firm in a common mode of action against a common enemy, how completely they understand each other and act in full concert, and how religion is thereby promoted: it arises from their frequent meetings, half of them meet twice a year, and all of them once in the year. You would be greatly pleased at the vast improvement daily making. I hope we shall in America meet at least every third year. It is absolutely necessary. I trust no obstacle will be put to it. I shall take Ursuline Nuns to Charleston upon my return. Believe me to be, my dear Sir—

Your affectionate Brother in Christ,

John, Bishop of Charleston.

The Right Rev. Doctor Rosati.

This plan was certainly an improvement over the haphazard way that was customary heretofore. Yet Bishop Rosati does not seem to have been interested in it, as he had a seminary of his own.

The next letter of Bishop England to Bishop Rosati is dated

Rome, January 14, 1833.

Right Rev. and very dear friend:

You see that I am in the Holy City in your own dear Italy. I arrived here on Christmas day, after having made a long journey.

I wrote to you from Ireland, after which I came through England to France, where in Lyons and Paris I had some explanations with the Society of the Propaganda and got some aid from the Archbishop of Paris.

Thence I went through Switzerland and Bavaria to Vienna, but unfortunately for my object which was to get money, too late, as in October they had 40,000 florins which they divided between Cincinnati and Baltimore, giving to the first 25,000 and to the second 15,000. They knew scarcely anything of our situation; I, at their request wrote a statement of all our dioceses, which occupied me ten days, and gave them some notion of our relative wants and difficulties. In addition, I had the no. of the Annales of Lyons, that had your letters and those of your clergy upon the state of your missions, and I gave them this, stating also, what I knew to be your labours. I would advise you in addition to write yourself to his Highness the Prince Archbishop of Vienna who is president of Leopoldinen Stiftung and who is a very good man and disposed to aid us. My letters given to the Austrian Consul in New York did not reach. I think you had better send postpaid to New York to go by Havre, or send to some friend in France to post your letter there. The Nuncio, Olstini helped me much to excite their zeal and presented me to the emperor to thank him for his kindness in permitting the society to exist, and to the king of Hungary to thank him for being its protector, and went with me to Prince Metternich for a similar purpose. Now for news. I suppose you know long since the arrival of the resignation of our good Father of Bardstown, that it has been accepted, and that David is now Bishop of Bardstown, and our senior Suffragan, Chabrat, is coadjutor. Blanc's resignation has also been accepted, and De Nekere will get no coadjutor, but must do his own duty. Detroit will be separated from Cincinnati and made a see, of which Resé will, I think, be Bishop. Jeanjean has had his passport stolen in France, was kept under a long quarantine in the first Italian port, put into prison at Civita Vecchia, locked out by your friends, the Lazarists, for not being home in time, when he was at the Propaganda, and was taken into the Propaganda, where he now is. He tells me that you want to have the missions on the western side of Illinois added to your Diocese, which you already describe as the largest in the whole world. I was amused at the semblance of a reason that he gave, and the seriousness with which he urged it. viz. that you could not easily go through your own diocese to your seminary if this was in another diocese. I was asked by Castracane my opinion of it. I said that I suspected you were very fond of missions for which you had done so much and that they were and ought to be very fond of you and that this was the only reason. I said for giving them to you, if Vincennes were ever to be made a See, that it would be folly to make a see of it now, if these were taken away, that it was exceedingly inconvenient to divide a state between two dioceses, that it would at a future day give rise to similar

disputes as now exist between New York and Philadelphia respecting New Jersey, and though I would prefer if you approved of it, giving Illinois and Indiana to Vincennes and making a new see. Yet that I would never wish to give you a moment's pain, and therefore it would perhaps be as well for the present to give you the whole of Illinois and to give Indiana to Cincinnati, for that they could not be better minded than by you, and that the Bishop of Bardstown then would perhaps be enabled to do something for Tennessee. I added, that these were only my notions, and that I was by no means friendly to having decisions made upon the statements of one or two individuals, that my advice would be to have all these questions examined in Provincial Councils and, after receiving their report and advice, Rome could safely decide. I think it fair to state openly to you what I said, so that if it be not too late, you may correct it. I told the same to Jeanjean.

Now as to Cincinnati. The Jesuits are working hard to prevent Kenneys' being named to its charge. The Dominicans are working equally hard to have it made an apanage of their order, and are proposing Mr. Miles. Kenrick has whitten to me to say you wished Reze, but he appears to have been disposed of. Purcell of Emmetsburg was mentioned also by Kenrick and, though I mentioned nothing to anyone in authority, as I was asked nothing, I was thinking of Power of New York. But as yet it is impossible for anyone to see his way through the case.

Blane's resignation has been accepted and De Nekere must do his duty whether he will or not, as he will get no coadjutor.

I now have to inform you of my perfect disappointment at the conduct of our Archbishop (Whitfield); and to say that, notwithstanding all my affection and respect for him, I cannot be satisfied with the manner in which he has treated his suffragans and the canons of the former Provincial council sanctioned by the Holy See, by which we were to have met in last October. Before I came hither, I suspected that he might have got some secret instructions upon the subject, and that Rome did not wish us to meet. Here I was asked upon the subject and I enquired and find that the opinion is exactly in unison with that which I always entertained which is that of the Council of Trent, that these Provincial Councils are most useful and that Rome is ready to give every aid in her power to enable us to proceed with the good that has been commenced. I stated that I neither was nor could be content with the way in which the Province was managed without common consultation and that, if I did not err greatly, my brethren generally thought with me, that great good was done by our last synod, and that the repetition would be attended by the most salutary consequences. Yet that unfortunately the Archbishop could not be persuaded that any good was done by the last or would arise from others, that I loved and respected him for his virtue and his good intentions, but that I could not sacrifice my judgment nor betray my duty.

I then showed the benefits which arose from the council and proceeded to show how, though we had unity of doctrine, we had no unity of action. Our opponents had their monthly, yearly and triennial meetings of presbyteries, synods, assemblies, conferences, conventions, and societies, by means of which they had common counsel, unity of action, concentrated force and powerful influence as well as public respect. Whilst they, by adopting this Catholic principle of ancient discipline, were daily and yearly growing compact, soothing their jealousies and collecting large means which they applied to common objects

after common consultation, we were a parcel of disunited congregations, having no common consultation, no unity of action, no rallying point, growing daily more jealous and more divided, and having no practical union, that I was tired and disheartened at this which I knew would constitute only an occasion of discontent even for those who without speaking would reflect. I was told that it was plain the councils would remove jealousies produce harmony and make us have common council and common action and make us more powerful and respected, and that Rome would be glad to have those effects produced. That if we did not meet, the fault was our own and that we had only, either to procure The Synod to be called at home or to express to the Holy See our wish to have it assemble, and that it would exert its power for the purpose.

I have here given you a faithful abstract and I now call upon you to say before God, whether I have spoken wrongly. I beg you will give your opinion to the Propaganda as to what I have stated and let it be able, by your testimony to judge whether I have been in error or not. I know you too well to doubt your zeal for the welfare of the church, and if you think that welfare will be promoted by having a synod called, I know you care as little as any other for the labour necessary in promoting the glory of God and the prosperity of His Church. Let me beg of you to excuse the haste with which this is written as I am anxious to meet the post. I hope to leave by this Easter and do not expect to hear from you. I wish could induce the good Archbishop to call the Council for October, when I would hope to meet you. Believe me to be

Your affectionate Brother in Christ,

John, Bishop of Charleston.

This letter gives a deeper insight into American ecclesiastical currents and counter-currents of that early day. The relations of the American Bishops with the charitable missionary organizations of France and Germany, the desire of Bishop Rosati to have the Illinois missions added to his diocese, de jure as they were already de facto. The troubles of Bishop De Neckere of New Orleans in obtaining a coadjutor, the strange conduct of Archbishop Whitfield in matters of the Provincial Council, which should have been held in October of the previous year, call for a more extended commentary.

In regard to Bishop England's relations to the *Leopoldine Association* and the *Society for the Propagation of the Faith* of Lyons and Paris, we will quote the address of Bishop England, delivered at Charleston after his return from Rome, and published in the *Catholic Telegraph*, Vol. III, Page 3, Cincinnati, December 13, 1883. It reads as follows:

It was only on my arrival in Bavaria," said the Bishop, "that I began to discover, how much our churches are indebted to that excellent and zealous prelate Dr. Resé, lately placed in the newly erected see of Detroit. The mis-

*Castrucci Castracane, later Cardinal was at that time Secretary of the Congregation de Propaganda Fide, or for short the Propaganda, a Roman Congregation in charge of the Affairs of all missionary countries among which the United States were then counted.

chievous enactment of several of the German princes had amongst other evils dammed up the current of alms in the Catholic Church. For purposes to which it is not now my province to advert, the state had prohibited its subjects from giving any benefaction or aid to any person or institution without its territory. Many of the Catholics of Germany, learning from emigrants the deplorable situation in which they found themselves at this side of the Atlantic, were anxious to help in erecting churches and procuring a clergy. The Rev. Dr. Resé visited his native country for the purpose of exposing to the view of its inhabitants the difficulties and the wants thus felt, and entreating their aid in removing them. The zeal of the people, urged them to contribute; but the law of the land forbade the contribution.

At Munich, he after considerable exertion, succeeded in having that law so far relaxed, as to permit one contribution to be made and transmitted. The venerable Archbishop of that see had the amount forwarded to the association in Paris, to be distributed among our churches; but owing to some cause, it had not reached that city, when I was there, or at least, if it did, it had not been received by the council of the Association. And though Bavaria has been charitable, we have not been aided. I have requested the Council at Paris, to have further enquiry made upon the subject; and our late Provincial Council have desired that letters should also be written to the proper quarters for an elucidation. It is surmised by some, that the money arrived in Paris at a period of considerable excitement, and was thus impeded in its progress to the American churches.

In Vienna, Dr. Resé has been successful. The Emperor of Austria, after due deliberation, abrogated the Law so far as it impeded the transmission of the benefactions of his subjects to the Churches of the United States: his brother the late Cardinal Rodolph became the Protector of the Society formed for the purpose; and when by the death the protectorate became vacant, it was filled up whilst I was in Vienna, in the beginning of last December, by the acceptance of the young King of Hungary, the heir apparent to the Austrian throne. Upon my arrival in that city, I found that the Council was altogether uninformed of the actual state of the churches. The active, enlightened and zealous Nuncio Monsignor Ostini, the Apostolic Archbishop of Vienna, (Milde) the President of the Association, his meritorious assistant (Leonard, Bishop of Alala,) and several other members of that Council told me, how necessary it was that they should have accurate information, and desired me to draw up such a narrative of the churches, as would enable them to perform their duty faithfully. I not only complied with their wishes in this respect, but I wrote to such of my brethren, as had not already communicated with them, or whose communications did not reach Vienna; that they might each furnish his own statement. I also had an audience with the Emperor to thank him for the relaxation of the law, and to inform him of the benefit thereby done our churches, and to assure him that in them, prayers should be offered for the welfare of his soul as a meritorious benefactor, I also waited on the young King of Hungary to thank him for accepting the Protectorate of the Society and to exhibit to him its beneficial effects. The Council has this year made a distribution among our churches, in which that of this Diocese has not been forgotten.*

*Catholic Telegraph, Cincinnati, vol iii, p. 3, reprinted in American Catholic Historical Researches.

The casual remark of Bishop England, "I suppose you know long since the arrival of the resignation of our good Father of Bardstown, that it has been accepted and that David is now Bishop of Bardstown and our senior suffragan, and that Chabrat is coadjutor," alludes to a veritable tragedy, that was nullified by the quick wit and resourcefulness of Bishop Rosati. Bishop Flaget had really resigned, and his resignation had been promptly accepted. The Coadjutor-Bishop John Baptist David, until then Bishop of Mauricastro and Coadjutor to Bishop Flaget, succeeded him in the see of Bardstown, and signed his name as such. And now came Bishop Rosati and turned back the rush of events, so that Bishop Flaget continued Bishop of Bardstown, and Bishop David, Superior of Nazareth, and that Mgr. Cabrat remained for a time in statu quo. How all this was effected, the two persons most interested shall tell us, Bishop Benedict Flaget and Bishop John Baptist David.

(To be concluded in April issue.)

REV. JOHN ROTHENSTEINER.

St. Louis, Mo.

EDITORIAL COMMENT

Sesqui-Centennial at Cahokia.—The press is giving wide publicity to the projected observance of the 150th Anniversary of the establishment of the Old Northwest Territory.

Plans are now under way for the sesquicentennial, following the organization of the Northwest Territory commission of 100 residents of Cahokia, direct descendants of the early French settlers, and the preparation of incorporation papers by State Representative Thomas L. Fekete, of East St. Louis.

Under three flags, the fleur de lis of France, the Union Jack of Great Britain, and the stars and stripes of the United States, the destiny of the Territory has been formed for more than two hundred years. The states of Ohio, Indiana, Illinois, Michigan and Wisconsin now comprises what was then an unbroken wilderness, inhabited by savages, wild beasts and a few traveling missionaries and tradesmen.

France was there first and stamped her policy and personality so firmly on the region that they were continually cropping out to harass the later American advance. Government under the French and English regimes was mainly paternal and military but within a very short time after Gen. George Rodgers Clark had won the country northwest of the Ohio, the state of Virginia, on the basis of its claim to that region, passed an act establishing the "County of Illinois," for the purpose of providing a temporary form of government and affording protection to the inhabitants.

On December 12, 1778, Patrick Henry, who was then governor of Virginia, appointed Colonel John Todd as county lieutenant. Col. Todd came to Kaskaskia in the spring of 1779 and set up his government but difficulties arose and he left the country in the fall of 1779 or 1780.

Virginia had been forced to withdraw its support of the Northwest Territory because of difficulties at home and the necessity for some sort of government for the organized western country had become very urgent.

Government for the territory was contained in the Ordinance of 1787, passed July 13 of that year and on October 5, General Arthur St. Clair was elected the first governor. General St. Clair had been president of the congress of the confederation at the time the Ordinance was passed.

Congress desired to admit Ohio to the Union as soon as possible so in May, 1800, an act of congress sliced away that state, and all that part lying west of a line beginning at the Ohio opposite the mouth of the Kentucky River and running thence to Fort Recovery and thence north to the Canadian border was called Indiana territory. The census of that year showed only 4,875 persons, exclusive of Indians living in the territory.

A further division occurred in 1805 when congress detached all that part of the Indiana territory north and east of the southern extreme of Lake Michigan and called it the Territory of Michigan.

It was not until February 3, 1809, that the Illinois territory was set off by Congress.

Gleanings from Current Periodicals.—Associate editor, William Stetson Merrill, of the Newberry Library, Chicago, has contributed a valuable review of history in current periodicals which we think highly deserving of our editorial columns. Mr. Merrill's review follows:

Site of Fort De Crèvecoeur.—The final report of the committee appointed by the president of the Illinois Historical Society to designate the site of La Salle's Fort de Crèvecoeur, has been issued by the State of Illinois. It reproduces Franquelin's two maps, 1682 and 1684, and quotes in appendices documents written by La Salle, Tonti Fr. Membré and Fr. Hennepin. The history of the fort is thus sketched in outline: In January, 1680, Robert Cavelier, Sieur de la Salle, entered the string of small lakes opposite and above the modern city of Peoria and encamped at an Indian village called Pimitéoui, situated on the site of the modern Averyville. On January 15, La Salle selected the position for the fort and began building it at once. It was finished in a few weeks. On March 1, La Salle himself started on a return journey to the East, and Father Hennepin the day before began his wanderings up the Mississippi River. Some days later Tonti received an order, sent back by La Salle, to inspect Starved Rock as a possible site for a permanent fort. During Tonti's absence sometime in April the troopers, left at Fort de Crèvecoeur, demolished the fort and deserted. The site was never again occupied except for a few days." Three sites were considered in the preliminary report previously made by the committee: (1) the Wesley site, now occupied by the village of Crèvecoeur; (2) the Lagron site, an area now traversed by the right of way of the Erie road; (3) the site chosen by the Daughters of the American Revolution. The final decision of the committee is in favor of the third. "Fort de Crèvecoeur stood about one league downstream from Peoria Lake." The evidence is too lengthy to be inserted here but (1) La Salle had not travelled an hour by canoe when he found the lake frozen; (2) after a league of navigation they found the lake covered with ice; (3) the lake—a league to the east of Crèvecoeur; (4) the maps of Franquelin, 1682 and 1684, place the fort on the eastern bank of the river below the lake. "In regard to the name of the fort the committee reports: Crèvecoeur is a proper name and should be printed as one word. The fort erected on the eastern bank of the Illinois River by La Salle in 1680 was called in consequence of the recent destruction of Fort de Crèvecoeur in the Netherlands by Louis XIV, who captured that stronghold in 1672. There is proof that Henri de Tonti was present at this engagement."

Ontario Under the French Régime.—A forthcoming publication entitled "The Province of Ontario, a History, by J. E. Middleton and F. Landon," contains a chapter on Ontario under the French Régime which has been printed in *Americana* for July 1926. The story of origins, of first explorers and of the famous Jesuit missionaries to that region is retold with the addition of an account of the placing of memorial cairns and tablets on September 15, 1923, by the Historic Sites and Monuments Board of Canada. One cairn is inscribed as follows: "Site of a palisaded Huron village and Jesuit mission (either St. Louis or St. Ignace II). The destruction of both villages by the Iroquois foe 16th and 17th of March, 1649, sealed the fate of the Huron nation. Jean de Brébeuf and Gabriel Lalemant, missionaries, captured at St. Louis were, after frightful tortures, killed at St. Ignace II.—This site donated by Charles E. Newton." The pioneer of pioneers of the Huron country was Etienne Brulé. "For twenty-three years he had roved the forest, being the first white man on the Niagara River, on Lake Ontario, on Lake Huron, at Sault Ste. Marie, and probably on Lake Superior."

Turning from the sickening record of massacres of devoted priests and Huron converts we read with pleasure "Father Patier", who in 1744, had taken charge of the Island mission at Detroit and who lived alone in Sandwich for over thirty years, "had occupied his leisure by writing a Huron grammar and dictionary in a manuscript as small as pea print. He made pasteboard and bound his work most efficiently in deerskin. Three of these volumes are preserved in the Archives of St. Mary's College, Montreal. They have been printed in facsimile by the Ontario Archives." A copy is in the Ayer Collection of the Newberry Library, Chicago.

Early Catholics In Maryland.—Maryland Historical Magazine for June, 1925, contains two contributions of Catholic interest. "Unpublished Letters," one dated Nov. 7, 1815, of Madame Bonaparte to Mrs. Robert Patterson, sister-in-law of Madame Bonaparte and grand-daughter of Charles Carroll of Carrollton, and one to Mrs. Caton, dated Feb. 12, 1816. The second article is a continuation of: "Extracts from Account and Letter Books of Dr. Charles Carroll of Annapolis," father of the Signer; the extracts have been appearing in recent numbers of the magazine.

Medicine and the California Padres.—The California Historical Society Quarterly for June, 1925, has an extended article of 65 pages entitled "The Scalpel under Three Flags in California," Telling of early physicians and surgeons who fought the diseases of the settlers during the Spanish period 1769-1822, the Mexican period 1822-1848 and the American period after 1848. The ravages of scurvy and dysentery among the first company of emigrants from La Paz to San Diego, under Galvez and Fray Junipero Serra, were such that "had it not been for the presence of Pedro Prat," a Spanish surgeon, "it is probable that the projected province would have miscarried and never withstood the travail of its birth."

Padre Junipero Serra, one of the leaders in the second land expedition, suffering from an ulcerated leg, was cured almost miraculously by being treated by a muleteer who applied to his leg ointment such as he used on his animals where the saddle galled them.

"For seventy-five years and more following the foundation of the Presidio Real," or royal garrisoned place at Monterey, "the three other presidios, the twenty odd other missions, and the numerous pueblos were absolutely without skilled medical attendance and a sick or injured person was dependent upon the missionaries, the 'hechiceros' or Indian medicine men, or the stranger within the gates. . . . The padres possessed considerable medical knowledge and were capable of doing minor surgery and even more complicated operations, and they were really the medical Gibralters in their establishments. Bancroft speaks of one of the fathers, Marcelino Marquez of Santa Cruz, as being particularly adept in medical matters. Each mission had its hospital, a single ward supplied with mats instead of beds, and each padre had his little medical and surgical kit, one of which is still preserved among the treasures in the Mission of San Juan Bautista." Speaking of Caesarian sections he says: "The missionaries were required to perform that operation on all women dying undelivered during labor."

WILLIAM STETSON MERRILL.

The Newberry Library, Chicago.

INSTITUTIONS CONDUCTED BY THE SISTERS OF ST. FRANCIS, SPRING- FIELD, ILLINOIS

ST. JOSEPH'S HOSPITAL, CHIPPEWA FALLS, WIS.

Greetings to Chippewa Falls, the home of our St. Joseph's Hospital. It is a dapper little city in Northern Wisconsin. Her cascading river, her natural Irving Park sceneries, with enclosures for bear, elk, buffalo and deer, create a great attraction for visitors and tourists who during the Summer season swarm hither from all parts of the Union. From Chippewa's great power station is sent the electric current to far-off St. Paul, Minneapolis, and over Iowa. The crystal pure waters of the broadened river near Wissiton and Jim Falls Dam present as fine a body of water as one would ever wish to gaze upon. An object of the town's justifiable pride is the imposing Rutledge building for indigent old people, the State farm, the city's banks and high schools. Chippewa Falls has gradually evolved from an original lumber camp, into its present handsome city-like appearance, pretentious houses with well-kept lawns and shrubbery add materially to the enterprising and progressive town, stately business houses with the best of window displays proclaim her progressiveness whilst perched upon an elevation is located the city's gem, St. Joseph's Hospital. What a boon this institution means for Chippewa is attested to by the corps of eminent physicians and the steady increase of patients, for nowhere are they better taken care of than here by the self-sacrificing Franciscan Sisters whose number in recent years has been multiplied and yet there is still today an insufficiency of nursing Sisters and all-around help. This state of affairs, however, is a general complaint of all our hospitals conducted by our good Religious. Vocations for this altruistic life have become few and far between, hence the lengthening out of service hours of the overworked hospital Sisters wherever we meet them. And yet there is hardly any calling in life superior to that of a hospital Sister to whom the words of Christ are so applicable: "Whatever you have done to the least of my brethren that you have done unto me." Behold the Sister of Mercy in all her God-consecrated calling performing Samaritan service in the name of the Lord. Is it not true that nobody in this world ever loves his neighbor with such intense persistency as do our hospital Sisters?

St. Joseph's Hospital of Chippewa Falls was opened June 20, 1885, with five Sisters of whom Ven. Sister Rose was appointed the Superioress. Rev. Dr. Goldschmitt was the pastor of the German parish, soon after followed by Rev. Herman Hegemann who in years afterwards became a well-known Jesuit missionary. At first the Sisters rented a large frame residence which afterwards they sold for the sum of \$6,000. In less than three years, however, it was found to be inadequate for the many applications of patients, mainly "lumber-jacks" who chiefly came hither from the Northern pineries of the State. In the year 1889 a large hospital, 100 x 45 x 45 ft., was built of brick and stone trimmings for \$25,000. However in less than four years this house likewise became too small to accommodate all the patients who clamored for admission. Early in the Spring, 1893, an addition was built 60 x 45 x 45, the hospital Chapel enlarged and two large wards in the wing added to the rear of the hospital. Good Sister Rose, head and soul of the large institution for so many years, had the satisfaction of seeing the new addition completed. After a long and painful sickness at the St. John's Hospital she passed away August 18, 1923. Ven. Sister Marciana became her successor.

At the time of Sister Marciana's departure in 1905 there were twenty-three sisters employed in the hospital and Sister Cassiana was appointed Superioress to be succeeded by Sister Cunigundis. In 1903 an electrical elevator was installed. In 1905 a new building was erected to serve as laundry, the furnishing of which was done by the American Machinery Company of Chicago. In December, 1911, the basement of the hospital was largely improved and rearranged, the old furnace rooms being remodeled for store rooms, bakery, etc. A new bake oven and dough mixer were also installed. On May 10, 1910, the new power house was begun and completed on September 18 of the same year. The heating plan was installed by the Kaufmann Heating and Engineering Company of St. Louis, Mo. In 1912 a Victor X-Ray machine was added to the institution, Dr. Wilkowske having charge of the work. Since 1915 the hospital has had its own registered pharmacist, who was educated and graduated at the Motherhouse of Springfield, Illinois. Ven. Sister Josepha became the next Superioress. She at once planned the erection of a building to serve as a dormitory for the domestic help of St. Joseph's Hospital in order to provide ampler accommodations for the patients. The plans for it were drafted by Fuller & Schroeber, architects of Green Bay, Wis. The building was at once begun in the rear of the hospital. It is a two-story brick building with basement which serves at the same time as a recreation room for the girls. It is named St. Clara's Home. In

January, 1918, a Sister was sent from the Motherhouse to take charge of the radiographist's work. A laboratory was then installed in the basement of the last new addition (which is absolutely fireproof) of which she took charge as also of the various light and x-ray treatments. In 1919 a new large x-ray machine was purchased from the McIntosh Company. In December, 1920, the new entrance was opened and the old entrance remodeled into patients' rooms. On August 7, 1921, the record office was opened, and on May 1 the new elevator in the new addition installed by the Otis Elevator Company. Eighteen hundred pounds can directly be taken from ambulance into elevator. The old elevator was removed.

St. Joseph's Hospital can accommodate 175 patients, the number of Sisters connected with St. Joseph's at the present time being 36, with Ven. Sister Nazaria as its efficient Superioress. They are: Sister Nazaria, directress; Sister Clementine, bookkeeper; Sister Elizabeth, dining room; Sister Cherubine, Chapel and Girl's Home; Sister Gilberta, cook; Sister Eulalia, night nurse and anaesthetist; Sister Regidia, dressing room, first floor; Sister Felicitas, nurse, third floor; Sister Coletta, operating room; Sister Osmania, sewing room; Sister Isabella, nurse, first floor; Sister Carola, head Sister, third floor; Sister Emerentia, anaesthetist, operating room; Sister Gabriela, nurse, third floor; Sister Emilia, head Sister, first floor; Sister Patrocla, head Sister, second floor; Sister Hilaria, electro-therapeutist; Sister Ludgera, nurse, first floor; Sister Lucilla, laundry; Sister Ligoria, registered pharmacist; Sister Hermina, registered radiologist; Sister Alberta, nurse; Sister Claudina, record room; Sister Gonzaga, dining room; Sister Boromaea, nurse; Sister Euphrosina, chief cook; Sister Doliris, nurse; Sister Clementia, dressing room; Sister Joannette, registered dietitian; Sister Regina, sterile surgical nurse; Sister Immelda, serving kitchen; Sister Sabina, nurse, second floor; Sister Evarista, dressing room, second floor; Sister Ferdinanda, nurse, second floor; Sister Henrietta, assistant cook; Sister Celeste, assistant laboratory and radiology technician; Sister Tobia, nurse.

The consecutive Sisters who acted as Superioresses since the day of opening of St. Joseph's Hospital were: Ven. Sr. Rose, 1885-1893; Ven. Sr. Marciana, 1893-1895; Ven. Sr. Cunigundis, 1895-1915; Ven. Sr. Josepha, 1915-1920; Ven. Sr. Pulcheria, 1920-1923; Ven. Sr. Solana, 1923-1924; Ven. Sr. Nazaria, since April, 1924.

During the year 1924 St. Joseph's Hospital admitted 3,460 patients and 175 babies were born in the O. B. Department.

For several years the spiritual care of Sisters and patients was placed in the hands of secular priests, but since 1899 they were superseded by resident Chaplains, Rev. Fr. Jos. Wiedemann, succeeded by Rev. John Ellmauer. The Thirteen Hours' Devotion at the hospital was established by Bishop Schwebach, August 29, 1903, to be held annually on the Feast of the Sacred Heart of Jesus.

SACRED HEART HOSPITAL OF EAU CLAIRE, WIS.

On October 7, 1889, three veteran Sisters, Eacunda, Melana and Ositha were sent forth from the Motherhouse at Springfield to Eau Claire, Wisconsin, with the view of gathering funds wherewith to construct in that progressive city a much needed hospital, for calls for just that purpose had been many. The Superiors weighing the pros and cons finally concluded to give the enterprise at least a fair trial, hence the arrival of these Sisters at Eau Claire. Rev. Joseph Boehm, pastor of the Sacred Heart parish, bade them a sincere welcome—now he foresaw his fondest dreams take on real form. For its realization the good priest had labored a great deal preparing the soil for the construction of a hospital building. Without difficulty Father Boehm won over for the project his loyal and interested parishioners, who each in turn became an ardent supporter of the hospital idea. The first home that opened its doors to our three strangers from Springfield was that of big-hearted Mrs. J. Fitzpatrick. She lived in an L-shaped cottage on North Dewy Street. It contained three small rooms and a pantry on the ground floor and two rooms upstairs. The upper story then was given over to the use of the Sisters. Here they lived throughout the fall and winter until the contemplated building had been finished the subsequent summer; from here our small avant-garde emerged every morning in quest of contributions in furtherance of the undertaking. They gratefully accepted whatever seemed of practical value for their new home. Not only money, but also feathers and down and sea moss which on the long winter nights their nimble fingers would turn into pillows and mattresses, all to be used for the comfort of the patients in the coming infant hospital. These supplies had to be stored in the two rooms which they occupied and when there was no further storage room upstairs, magnanimous Mrs. Fitzpatrick allowed the use of her own rooms and woodshed; she also permitted them to use her sewing machine, in fine the considerate lady did all she could to alleviate the care and burden of these strangers who were within the gates of

the city. In the spring of 1890 our pioneers were joined by three more Sisters, making a community of six Sisters to begin work in the hospital on the opening day. Early in the spring of 1890 a suitable tract of land had been found and bought; it faced North Dewey Street, lying between St. Louis and St. John Streets, having been the property of Mrs. Putrian. The new hospital building when completed was a three-story structure with basement and attic, 85 x 45 x 54. On either side of the entrance on each floor were three private rooms facing east and in the rear of each floor was a serving kitchen and two large wards. The new hospital had accommodations for fifty patients.

A small room north of the entrance served as an operating room. This room is now used as the doctors' consultation room. A fair-sized apartment on the second floor, now a linen closet, was used as temporary chapel. From the very day of opening the Sisters and Catholic patients enjoyed the unspeakable happiness of having Our Lord in their midst the humble tabernacle sheltering the Friend Of The Poor, sick and dying uninterruptedly. From His humble altar throne the Heavenly Shepherd daily blessed the little band of God-consecrated virgins. He strengthened and comforted many a timid soul in the hours of weary trial and lonely night watches and wonderfully infused into the hearts and minds of dozens of wavering girls the spirit of religious life.

Drs. Lyman, Thrane, and Hayes were the first physicians and surgeons to practice at Sacred Heart. Of these three only Dr. Lyman survives and is still in active service and continues to be friend and benefactor of the hospital.

When the hospital was completed in 1890 it accommodated fifty patients. In the space of nine years an addition became necessary; this enlarged the hospital capacity to seventy-five beds. This again soon proved too small. In 1906 a south wing was added, which increased the capacity for patients to 120. During 1912-1913 the third addition, or the new west wing, was under way of construction. The third floor of this wing is used for operating room equipment. The latest types of special apparatus for the administration of ether and nitrous-oxide anesthesia are provided for the safety and comfort of the patient. The first and second floors are completed at the west end with large sun parlors, where convalescing patients find enjoyment when the inclemency of the weather will not permit them to be out on the spacious lawn in front of the hospital. By the addition of this wing, the hospital capacity was increased to 160.

In the early part of 1917 the obstetrical department was opened in the old west and north wings of the third floor. A little later the children's department was established; this, like the obstetrical department, is steadily growing.

A service building, comprising laundry and power-house, located about fifty feet back of the hospital, and connected with it by means of an underground passageway, was built in 1918.

Recently the clinical laboratory has been completely reorganized. In June, 1919, it was moved from the third floor to its present larger quarters. It has been completely outfitted with material apparatus, making it possible to perform all tests that come within the scope of the most modern laboratory.

A training school for nurses was opened in August, 1917. The south wing of the fourth floor was remodeled and used as sleeping quarters for the nurses. The first floor of the cloister was given over by the Sisters to be used as class and demonstration rooms and reception room for the student nurses, until such time as a nurses' home could become a possibility. On July 2, 1919, ground was broken for the St. Francis Home. In spite of the fact that during the war it was extremely difficult to obtain building material and many delays were experienced the Home had sufficiently neared completion by Christmas that the nurses could spend their last Christmas in training in the large recreation room of the new Home. Although the outside work of the building progressed quite rapidly the interior work went on very slowly, partly on account of the cold weather which had set in very early that year and partly on account of the many delays in obtaining the required materials. The last bit of work had scarcely been finished in February when the "flu" epidemic broke out and rushed patient after patient to the hospital until the institution was so crowded that it was almost next to impossible to observe the necessary precautions to avoid cross infection. In order to safeguard other medical cases and surgical cases it was deemed a necessity and a duty to isolate these influenza cases and it was decided to use the fourth floor for this purpose. A notice was given the student nurses to take their belongings and bedding to the Home and in less than an hour the hitherto nurses' apartment had been changed into an isolation hospital and the heretofore unoccupied, unfurnished Home became a real home.

For a number of years the Sisters had longed and yearned for a Chapel large enough to accommodate all the Sisters, nurses and patients without obliging anyone to stand in the halls to hear Mass

and attend other Divine Services. This dream took the form of a reality when in August, 1922, excavating for the Chapel began. The Chapel was completed in the following spring and Holy Mass said therein for the first time on Easter Saturday, April 19.

At the present time an addition with accommodations for thirty is being added to the Home.

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Pathological work is also carried on in this department. All tissues coming from the operating room are sectioned, and a complete gross and microscopical report given by the pathologist, same report being filed with the respective patient's chart.

One day of each week is set aside for the performing of the Wasserman test, not only for patients in the hospital but also for patients of the physicians of this city and surrounding towns.

The laboratory is prepared to make autogenous vaccines, renal function tests, blood transfusions and pneumococcus grouping, examinations of sputum, smears and cultures, gastric analysis, animal inoculations and the latest test in blood and urine chemistry.

A small library in connection with the laboratory consists of the latest books on pathology.

The nurses' home is located within the hospital park and overlooks a beautiful river scenery on the north and west sides. The large and shady grounds, surrounding the home, with their lawn swings, tennis court and other out-of-door amusements, affords wholesome recreation during the pupil's free hours. The home has recently been erected and affords the pupil all the comforts and conveniences of a modern home. The rooms are private and semi-private. On the ground floor are the large and beautifully furnished recreation rooms, libraries, kitchenette, etc.

SACRED HEART HOSPITAL TRAINING SCHOOL

From the establishment to the present date, the Sacred Heart Hospital has increased and improved rapidly in size, equipment and

After the epidemic ceased and the Sisters had more leisure time the Nurses' Home was put into order.

The Nurses' Home is located within the hospital park and overlooks the beautiful river scenery on the north and west sides. The large and shady recreation grounds, surrounding the home with their lawn swings, tennis courts and other out-of-door amusements, affords wholesome recreation during the pupils' free hours. The home affords all the comforts and conveniences of a modern home. The rooms are private and semi-private. On the ground floor are large and beautifully furnished recreation rooms, libraries, kitchenettes, etc. The furnishings are largely donations of kind and benevolent benefactors.

On the date of August 26, 1920, the first class, a class of seven, graduated. The commencement exercises were held in one of the large recreation rooms, where a very interesting program was given, the principal speakers being Reverend Father A. B. C. Dunne and Dr. J. V. R. Lyman.

OUR WONDERFUL LITTLE CHAPEL (EAU CLAIRE)

Ground was broken for the new Chapel on August 17, 1921, and the building completed in April of the following year. The Holy Sacrifice of the Mass was offered in it for the first time on Easter Saturday, dedicated October 24, 1922.

There is probably not another Chapel in the country planned as wonderfully as is this one. Exteriorly it is somewhat triangular in shape while interiorly it presents two complete but separate Chapels with but one altar which is plainly visible from the most remote part of either chapel. Walls running parallel with the outer walls meet a point about fifteen feet from the altar and form an acute angle. These walls form the partition between the Sisters' Chapel and the main Chapel. The space enclosed by these walls is used as small supply rooms for chapel articles, the stairs leading from first to second floor and the motor for the pipe organ. The floors of both chapels and the sanctuary are terrazzo.

The windows are a modification of the Roman and Gothic styles. The stained glass windows which will all be imported have not yet arrived. Paintings representing the Nativity and the Ascension will

numerous other things, among them nursing methods. Most of the Sisters being registered nurses the management felt that a training school for nurses could successfully be handled in connection with the hospital.

During the summer of 1917 the Training School was established. The class admitted was nine in number. Sister Anastasia, now superintendent of St. John's Sanatorium, Springfield, Ill., was the first instructress and Sister Jovita, deceased, was superintendent of nurses. Late in October Sister Agnella, the present superintendent, came and took over the work started by Sister Anastasia.

The nurses' departments consisted of two large sleeping apartments on the third floor, a class and demonstration room, a reception and recreation room on the first floor in the wing known as St. Joseph's Hall. The apartments were economically but neatly furnished.

Thanksgiving day of that year was in truth a day of thanksgiving for it marked a completion of the three months, commonly probation period, of the first class, for on this day they were endowed in full uniform. A sumptuous dinner was enjoyed by the class. In the evening a program was given by the young nurses for the Sisters. After the program refreshments were served in the dining room which was beautifully decorated for the occasion.

In May the number of nurses was increased by two. At the close of their probation period one remained, the school numbering ten at the close of the first year. Then came the time for the annual vacation which consisted of two weeks with extra time for travel.

Close to this came the annual retreat. After three days of prayer and meditation and conferences given by Reverend Father Riegelsperger of Sparta, Wis., and a day of recreation all returned to regular duty with new interest for the coming year.

During the years 1918 and 1919 the school grew slowly, on account of the troubled war times. From 1920 the school began to increase more rapidly, at present enrolling thirty-one pupil nurses, and has sent out ten graduates, all of whom are holding responsible positions in various hospitals of Wisconsin, Illinois and Michigan.

On July 2, 1919, ground was broken for the new nurses' home called St. Francis Home. It was scarcely completed in February, 1920, when "flu" patients were rushed to the hospital in such numbers that within two hours the nurses' departments on the fourth floor were completely vacated in order that poor patients might be accommodated and yet no other patients in the hospital for surgical or medical care might be exposed to this dreadful epidemic.

occupy the two sanctuary windows. St. Margaret Mary Alacoque will be represented in two of the windows of the Sisters' Chapel, while the third window, which is cut by the gallery floor, will be of rich tapestry; the same holds true of the window cut by the gallery floor in the main Chapel. Above in the balcony and behind the organ will be tapestry windows with medallions of St. Francis of Assisi, St. Clara and St. Anthony of Padua, while beneath the balcony the subject is comforting Christ. Paintings representing the Agony in the Garden and Christ in the House of Martha will occupy the windows in the public Chapel. As the front wall of this Chapel is not an outside wall, but merely a partition between the Chapel and the hall leading to the hospital, it contains no windows. The doors are of frosted glass.

The walls are finished in plain colors. About four feet from the floor is a decorative moulding; below this the walls are of a buff while above they are cream color. The pure white arches in the ceiling contrast beautifully with cream colored walls. The front of the balconies are also of pure white plaster of Paris ornamented with reliefs of an eagle, the ox, the lion and an angelic youth. These figures symbolize the four evangelists. St. John is symbolized by an eagle on account of his intense love of God, St. Mathew is symbolized by an angelic youth, St. Luke by an ox and St. Mark by a lion. The names of the evangelists are written across their respective symbols in letters of gold. The entire group of panels is bordered with clusters of grapes.

The fourteen stations of the Way of the Cross stands forth conspicuously on the light tinted walls. So well are the sufferings of Jesus and Mary pictured in these engravings that the thought that it was all for the redemption of our souls comes foremost in the mind. And again, "If He suffered so much for love us, what shall we not be willing to suffer for Him?"

Mother with the corpse of her Divine Son in her lap. Holy Mass is sometimes celebrated on this little altar. Near the door is a large standing angel holding a shell containing holy water. Sentiments of love, piety and reverence are expressed on the face of this angel and surely the soul that gazes upon it as it enters the chapel cannot but be filled with like sentiments.

The statues, the stained glass windows and the grand pipe organ are donations of kind and generous benefactors as tokens of gratitude for graces and favors received from the Divine Physician as well as marks of their kindly feelings toward the Sisters. And the Sisters in gratitude toward their benevolent benefactors will surely ask their

Eucharistic King to bless those who have contributed so generously toward making His House a fit dwelling place for the Most High.

OF THE ARTISTIC WAY OF THE CROSS

Each Station affords an endless meditation on the infinite love of the God-man for our souls. After a few minutes of earnest contemplation, the strength to continue the Way of the Cross, which after all is the Royal road and the only way to Heaven, and leaves the Chapel with a heart full of Grace and Gratitude to so good a God. The soul now animated with new zeal and courage is determined to embrace every sacrifice, bearing in mind that the path of duty and sacrifice leads to happiness and heavenly peace.

The sanctuary is an obtuse angular apartment, separated from the rest of the Chapel by a neat golden oak Communion railing. The high altar which stands in the apex of this triangle is also of golden oak and finished with gold gilt to harmonize with the Communion railing and the other woodwork of the chapel. High above the tabernacle is a beautiful statue of the Sacred Heart of Jesus with His right hand pointing to His Sacred Heart and the other hand extended toward the worshippers seemingly says, "Behold this Heart which has loved men so much, even to the consummation of Itself." On either side of the altar are delicately tinted angels holding candelabras of seven frosted electric lights which cast their radiant light upon the altar during Benediction and whenever the Blessed Sacrament is exposed. In front of the altar table is a large relief of the Last Supper.

The statues throughout the entire chapel are of very delicate colors and harmonize beautifully with the light tinted walls. In the Sisters' Chapel near the Communion railing is the Blessed Mother holding in her arms the Infant Jesus with His arms extended in the form of the cross, while on the right side is a statue of St. Joseph. Further back and higher up on the walls on either side is one of St. Francis of Assisi and of St. Anthony with the Child Jesus in one arm, Who is caressing the saint while in his other hand he holds a lily. A most pathetic statue of the Man of Sorrows or as it is commonly called, the "Ecce Homo," stands in a niche beneath the balcony. The statues in the public Chapel are somewhat larger than those in the Sisters' Chapel, but equally as beautiful. Near the front are statues of the Sacred Heart of Mary and St. Joseph with the Divine Babe. In the back and to the right is seen a statue of St. Gertrude the Great, while on the opposite side is a small altar surmounted by a touching figure of the Sorrowful Mother.

CHAPLAINS

From the time of the foundation of the hospital until 1901 the Sisters had no resident chaplain but were administered to spiritually by the priests of Sacred Heart Church, occasionally also by good Father A. B. C. Dunne, pastor of St. Patrick's. Rev. Father Martin Conley came as first resident chaplain in 1901 and continued in that capacity until 1918 when his health became so poor he could no longer perform his priestly functions. Father John Thill succeeded him, 1918-1920.

Father Louis Kaluza was appointed in his place. Though more than 75 years of age, the beloved chaplain is as spry as a cricket and walks as straight as a man of 40. Father Kaluza is a great lover of out-door life, birds and flowers constitute his daily entertainment.

A notable benefactor of the hospital has been Mr. Gideon Phoenix, though there always have been a number of generous friends of the Sisters.

The consecutive Superioresses of the Sacred Heart Hospital have been: Ven. Sister Zosima, first Superioress. She came here before the hospital was completed and held office till 1910, when she was relieved from duty by the veteran Sister Clementine, 1910-1912. After her came Sister Pulcheria, 1912-1920. Sister Josepha is the present manager, kind and dear to all. The Eau Claire Hospital displays a wonderful activity for in 1923 there were not less than 3420 patients treated in this institution.

Springfield, Ill.

REV. A. ZURBONSEN.

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